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THE
PRACTICE OF
PIETY:

Directing a Christian

how to walk, that he
may please God.

Amplified by the Author.

Piety hath the Promise.
1 Tim. 4. 8.



LONDON: Printed for D. Midwinter at the
Three Crowns in St. Paul's Church-yard, 1711.



TO THE
High and Mighty Prince
CHARLES,
Prince of WALES.

CH R I S T J e s u s, the Prince ^a of Princes
Bless your Highness with Length of Days
and an Increase of all Graces; which may
make you truly Prosperous in this Life, and eternally
Happy in that which is to come.

Jonathan shot ^b three Arrows, to drive David
further off from Saul's Fury: And this is the Third
Epistle which I have written to draw your Highness
nearer to God's Favour, by directing your Heart to be-
gin (like Jofiah) in your youth ^c to seek after the
God of David, (and of Jacob) your Father: Not but
that I know, that your Highness does this without my
Admonition; but because I ^d would with the Apostle,
have you to abound in every Grace, in Faith and
Knowledge, and in all Diligence, and in your Love
to God's Service and true Religion. Never was
there more need of plain and unfeigned Admonition:
For the Comick, in that saying, seems but to have Pro-
phesied of our Times, *Obsequium amicos, veritas
odium parit.* And no marvel, seeing that we are fallen
into the Dreggs of Time, which being the last must
needs be the worst Days. And how can there be worse,
seeing Vanity knows not how to be Vainer, nor Wicked-

^a 1 Tim. 6. 14. ^b Rev. 12. 13. ^c 1 Sam. 20. 20. ^d 2
Chron. 34. 3. ^e 2 Cor. 8. 7.

The Epistle Dedicatory.

ness how to be more Wicked? and whereas heretofore those have been counted most Holy, who have shewed themselves most ^c zealous in their Religion; they are now reputed most discreet who can make the least Profession of their Faith. ^f And that these are the last Days, appears evidently; because the Security of Men's Eternal State hath so overwhelmed (as Christ foretold it should) all sorts; that most who now live, are become Lovers of Pleasure, more than Lovers of God: And of those who pretend to love God, O God! What sanctified Heart can but bleed, to behold how seldom they come to Prayers? How irreverently they hear God's Word: What Strangers they are at the Lord's Table: What Assiduous Spectators they are at Stage-Plays? where (being Christians) they can sport themselves to hear the Vassals of the ^g Devil scoffing Religion, and Blasphemously abusing Phrases of Holy Scripture on their Stages, as familiarly as they use Tobacco-pipes in their Bibbing-houses. So that he who would now-a-days seek in most Christians for the Power, shall scarce at most find the very Shew of Godliness. Never was there more Sinning, never less remorse for Sin. Never was the Judge ^h nearer to come, never was there so little preparation for his coming. And if the Bridgroom should now come, how many (who think themselves wise enough, and full of all Knowledge) ⁱ would be found Foolish Virgins, without one drop of the Oil of Saving Faith in their Lamps? For the greatest Wisdom of most Men in this Age, consists in being Wise; first to deceive others, and in the end to deceive themselves.

And if sometimes some good Book falls into their Hands, or some good Motion cometh into their Heads,

^c Matth. 13. 1. ^f 2 Tim. 2. 4. ^g The Devil's Church, and the Cathedral of Infection. ^h James. 5. 9. Rev. 11. 20. ⁱ Matth. 25. 8.

whereby

The Epistle Dedicatory.

whereby they are put in mind to consider the uncertainty of this Life present; or how weak Assurance they have of Eternal Life, if this were ended; and how they have some Secret Sins, for which they must needs repent here, or be punished for them in Hell hereafter: Security then forthwith whispers the Hypocrite in the Ear, that tho' he be fit to think of these Things; yet, it is not yet time; and that he is yet young enough (tho' he cannot but know, that many Millions as young as himself are already in Hell, for want of timely Repentance.) Presumption warranteth him in the other Ear, that he may have time hereafter, at his leisure to Repent; and that howsoever others die, yet he is far enough from Death, and therefore may boldly take yet a longer time to enjoy his sweet Pleasure, and to encrease his Wealth and Greatness; and hereupon (like Solomon's Sluggard) he yields himself to a * little more sleep, a little more slumber, a little more folding of the hands to sleep in his former Sins, till at last Despair (Security's ugly Handmaid) comes in unlook'd for, and shews him his Hour-glass; dolefully telling him, that his Time is past, and that nothing now remains, but to Die, and be Damned. Let not this seem strange to any, for too many have found it too true; and more without more Grace, are like to be thus sooth'd to their End; and in the end, snared to their endless Perdition.

In my desire therefore of the * common Salvation, but especially of your Highness's everlasting Welfare, I have endeavoured to extract (out of the Chaos of endless Controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: Which my poor Labours (in a short while) come now forth again (the 50th time) under the Gracious Pro-

* Prov. 6. 10. I Jude Verse 3.

The Epistle Dedicatory.

tection of your Highness's Favour; and by their Entertainment seem not to be altogether unwelcome to the Church of Christ. If to be Pious, has in all Ages been held the truest Honour; how much more Honourable is it in so impious an Age, to be the true Patron and Pattern of Piety? Piety made David, Solomon, Jehoshaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward IV. Queen Elizabeth, Prince Henry, and other Religious Princes, to be so Honoured, that their Names (since their Deaths) smell in the Church of God like a Precious Ointment, ^m and their Remembrance sweet as Honey in all Mouths, and as Musick at a Banquet of Wine; when as the Lips of others who have been God-
less, and Irreligious Princes, do Rot and Stink in the Memory of God's People. And what Honour is it for Great Men to have Great Titles on Earth, when God counts their Names unworthy to be ⁿ written in his Book of Life in Heaven.

It is Piety that Embalms a Prince's good Name, and makes his Face to shine before Men, and Glorifies his Soul among Angels. For as Moses's Face, by often talking with God, shined in the Eyes of the People; so by frequent Praying (which is our ^p talking with God) and bearing the Word, (which is God's speaking unto us) we shall be changed from ^q Glory to Glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this Life is uncertain to all, (especially to Princes) what Argument is more fit, both for Princes and People to study, than that which teaches sinful Man to deny himself by mortifying his Corruptions? that he may enjoy Christ, the Author of his Salvation: To renounce the false and momen-

^m Eccles. 7. 1. Eccles. 4. 21. ⁿ Luke 10. 20. Rev. 17. 8.
^p Exod. 34. 29, 30. ^q 2 Cor. 3. 18.

The Epistle Dedicatory.

tary Pleasures of the World, that he may attain to the true and eternal Joys of Heaven; and to make them truly honourable before God in Piety, who are now only honourable before Men in Vanity? What Charities we spend in Earthly Vanities, for the most part either Die before us, or we shortly Die after them? But what we spend like Mary in the Practice of Piety, shall remain our true Memorial for ever. For Piety hath the promise of this Life, and of that which shall never end. But without Piety there is no internal Comfort to be found in Conscience, nor external Peace to be looked for in the World, nor any external Happiness to be hoped for in Heaven. How can Piety but promise to herself a zealous Patron of your Highness, being the sole Son and Heir of so gracious and great a Monarch; who is not only the Defender of the Faith by Title; but also a Defender of the Faith in Truth, as the Christian World has taken notice of by his Learned Confuting of Bellarmine's over-spreading Heresies, and his suppressing in the Blade Vorstius's Atheistical Blasphemies? And how easie it is for your Highness to equal (if not exceed) all that were before you in Grace and Greatness? if you do but set your Heart to seek and to serve God; considering how Religiously your Highness hath been Educated by Godly, and Vertuous & Governours and Tutors: As also that you live in such a Time, wherein God's Providence, and the King's Religious Care, have placed over this Church to the unspeakable Comfort thereof) another Venerable Jehojada^a that doth good in our Israel, both towards God and towards his House; of whom your Highness at all times, in

^a Matth. 26. 13. ^s 1 Tim. 4. 8. ^t The Honourable Sir Robert Cary Kt. and the Religious Lady Cary his wife; Mr. Thomas Murry; Sir James Fullerton, &c. ^u 2 Chron. 24. 16. The Gracious Archbishop of Canterbury, G. A.

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the Salvation of your inward Soul, and the
Council for the Direction of your outward
And to excite you thereto, to the zealous Practice
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forlake him, he will cast thee off for ever.

To help you the better to Seek and serve this God
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and only Comfort in Death; I here once again, on
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your Highness's Hands; daily for your Highness
Offering up unto the Most High, my humblest Pray-
ers; that as you grow in Age and Stature, so you
may (like your Master Christ) increase in Wisdom
and Favour with God and all Good Men. (This
Suit will I never cease: In all other Matters I will
ever rest

Your Highness's humble Servant,

during Life to be Commanded

Lewis Bailly.

A D
E H T O T
**CAROLUM
PRINCIPEM.**

Tolle Malos, extolle Pios, cognosce Teipsum.

Sacra tene, Paci consule, disce pati.

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This Book being now exactly Corrected, and purged from many Thousand Faults, which have escaped former Impressions: is also Printed on a fair large Roman Character for the Use and Benefit of Aged Persons; and to be Sold by D. Midwinter, at the 3 Crowns in St. Paul's Church-Yard. 1711.

The 50th Edition.

The Epistle Dedicatory

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TO THE
Devout Reader.

I Had not purposed to enlarge the last Edition, save that the Importunity of many Devoutly disposed, prevailed with me to add some Points, and to amplify others. To satisfy whose Godly Requests, I have done my best Endeavour, and withal finished all that I intended in this Argument. If thou shalt hereby reap any more Profit, give GOD the more Praise: And Remember him in thy Prayers, who has Vowed both his Life and his Labours to further thy Salvation as his own. Farewel in the Lord JESUS.

THE

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THE PRACTICE OF PIETY DIRECTING

A Christian, how to Walk, that he
may please **GOD**.

WHoever thou art that lookest
into this *Book*, never under-
take to Read it, unless thou
first *resolvest* to become, from thine
Heart, an unfeigned *Practitioner of Piety*.
Yet read it, and that *speedily*, lest be-
fore thou hast Read it over, *God* (by
some unexpected Death) cut thee off,
for thine inveterate *Impiety*.

At last

B

The

The Practice of Piety.

The Practice of Piety consists

1. In Knowing.

1. The Essence of God, and that in respect of

1. The diverse manner of being therein, which are Three Persons.

2. The Attributes thereof which are either

1. The Father.
2. The Son.
3. Holy Ghost.
(Nominal, or

1. Simple-ness.
2. Infinite-ness.
1. Life.
2. Under-stand-
3. Will.
4. Power.
5. Majesty.

1. Corruption.
2. Renovation.

2. Thy own self in re-
spect of thy State of

In glorifying God aright,

1. By thy Life, in dedicating thyself devoutly to serve him.

Ordinarily,

1. Privately, in thine own Person.

2. Pub-
lickly.

1. With thy Family every Day.
2. With the Church on the Sabbath-Day.
Fasting.

Extraordinarily, by

Feasting.

2. By thy Death; in Dying,

1. In the Lord.
2. For the Lord.

Unless

Unless that a Man doth truly know God, he neither can nor will *Worship* him aright: For how can a Man *Love* him, whom he *knoweth not*? And who will *Worship* him, whose *Help* a Man thinks he needeth not? And how shall a Man seek a Remedy by *Grace*, who never understood his Misery by *Nature*? Therefore, (saith the * Apostle) *He that cometh to God, must believe that God is, and that he is a Rewarder of them that seek him.*

And forasmuch as there can be no true *Piety*, without the Knowledge of God; nor any good *Practice* without the Knowledge of a Man's own self: We will therefore lay down the Knowledge of God's Majesty, and Man's Misery, as the first and chiefest Grounds of the *Practice of Piety*.

* Heb. ix. 6.

DESCRIPTION

Essence and Attributes of GOD,
out of the *Holy Scripture*, so far set
forth, as every *Christian* must compe-
tently Know, and necessarily Believe,
that will be Saved.

ALTHO' no Creature can define what God is, because he is ^a *Incomprehensible*, and ^b *dwelling in Inaccessible Light*: Yet it hath pleased his Majesty, to reveal himself in his *Word* unto us, so far as our weak Capacity can best conceive him. Thus:

God is that ^c one ^a Spiritual and ^c Infinitely ^f perfect ^g Essence, whose Being is ^h of himself eternally.

In the *Divine Essence*, we are to consider Two Things: First, The *diverse* manners of being therein: Secondly, the *Attributes* thereof.

The *diverse* manners of being therein, are called *Persons*.

* Psal. 143. 5. *b* I Tim. 6. 16. *c* Deut. 1. 4. and 4. 35. and 32. 39. and 6. 4. Isa. 45. 5, 6, 7, 8. I Cor. 8. 4. Eph. 4. 5, 6. I Tim. 2. 5. *d* John 4. 24. 2 Cor. 5. 17. *e* I Kings 8. 17. Psal. 147. 5. *f* Deut. 32. 4. *g* Exod. 3. 14. *b* I Cor. 8. 6. Acts 17. 25. Rom. 11. Heb. 1. 3.

A Person is a ^k distinct Substance of ^l the whole Godhead.

There are ^m Three Divine Persons, the Father, the Son, and the Holy Ghost. These Three Persons are not Three several Substances, but Three distinct Substances; or Three diverse manners of Being, of One and the same Substance, and Divine Essence. So that a Person in the Godhead, is an individual Understanding, and incommunicable Substance, living of itself, and not sustained by another.

In the Unity of the Godhead, there is a ⁿ Plurality, which is not Accidental (for God is a most pure Act, and admits no Accidents:) Nor Essential, (for God is one Essence only) but Personal.

The Persons in this one Essence are but Three. In this Mystery there is *alius & alius*, another and another; but not *aliud & aliud*, another thing and another thing.

The Divine Essence in itself is neither divided, nor distinguished. But the Three Persons in the Divine Essence are distinguished amongst themselves, three manner of ways;

1. By their Names.
2. By their Order.
3. By their Actions.

THE First Person is named the Father; First, in respect of his ^o Natural Son Christ: Secondly, in respect of the Elect, his ^p Adopted Sons;

& John 1. 1. and 5. 31, 37. and 14. 16. & Col. 2. 9. John 14. 9. & Gen. 1. 26. 3. 22. and 11. 7. Exod. 20. 2. Hof. 1. 4. 7. Isa. 63. 9, 10. Zach. 3. 2. Hag. 2. 5, 6. & John 5. 7. Mat. 3. 16, 17. and 28. 19. John 14. 26. 2 Cor. 13. 13. & Gen. 1. 26. and 3. 22. and 11. 7. Isa. 6. 8. & Mat. 11. 27. Mat. 3. 17. & Isa. 63. 16. Eph. 3. 14. 15.

that is those who being not his Sons by Nature, are made his Sons by Grace.

The *Second Person* is named the *ⁱ Son*, because he is *ⁱ* begotten of his *ⁱ Father's Substance*, or Nature; and is called the *Word*: First, because the *ⁱ Conception* of a *Word* in Man's Mind, is the nearest thing, that in some sort can shadow unto us the manner how he is eternally begotten of his *Father's Substance*: And in this respect he is also called the *Wisdom of his Father*, Prov. 8. 12. Secondly, because that by *ⁱ* him, the *Father* hath from the Beginning declared his Will for our Salvation: Hence he is called *λεγειν*, quasi *λεγων*, the Person speaking with, or by the Father. Thirdly, because he is the chief *ⁱ Argument* of all the *Word of God*; or that *Word* whereof God spake, when he promised the *Blessed Seed* to the *Fathers*, under the *Old Testament*.

The *Third Person* is named the *ⁱ Holy Ghost*; First, because he is *ⁱ Spiritual* without a Body: Secondly, because he is *ⁱ spired*, and (as it were) breathed from both the *ⁱ Father* and the *Son*; that is, proceedeth from them both. And he is called *holy*, both because he is *ⁱ holy* in his own Nature, and also the immediate *ⁱ Sanctifier* of all God's *Elect People*.

2. By their Order, thus:

THE Persons of the Godhead are either the *Father*, or those which are of the *Father*.

The *Father* is the *ⁱ First Person* in the glorious *Trinity*, having neither his *Being* nor *Beginning* of

ⁱ Prov. 30. 4. ⁱ Psal. 2. 7. ⁱ Heb. 1. 3. Phil. 2. 6.
ⁱ Heb. 1. 3. ⁱ John 1. 18. Iren. 1. 4. c. 14. ⁱ Acts 10.
33. Heb. 1. 1. Luke 24. 27. John 5. 45. Acts 3. 22. 23.
24. ⁱ Isa. 63. 10. 2 Cor. 13. 14. ⁱ 1 John 4. 13. 2 Cor.
3. 17. ⁱ John 20. 21, 22. Gal. 4. 6. ⁱ 1 Pet. 1. 15, 10.
ⁱ 2 Cor. 3. 18. 1 Thes. 5. 23. 1 Pet. 1. 2. c Mat. 20. 19.
ⁱ John 5. 7. any

any other, but of himself, begetting his Son, and together with the Son, sending forth his Holy Ghost from everlasting. The Persons which are of the Father, are those, who in respect of their personal Existence, have the whole Divine Essence, eternally communicated unto them from the Father. And those are either from the Father alone, as the Son; or from the Father and the Son, as the Holy Ghost.

The Son is the Second Person of the glorious Trinity, and the only begotten Son of the Father, not by Grace, but by Nature; having his * Being of the Father alone, and the whole Being of his Father, by an eternal and incomprehensible Generation: And with the Father, sendeth forth the Holy Ghost. In respect of his absolute Essence, he is of himself, but in respect of his Person, he is by an eternal Generation of his Father. For the Essence doth not beget an Essence, but the ^a Person of the Father begetteth the Person of the Son, and so he is God of God, and hath from his Father the beginning of his Person and Order, but not of Essence and Time.

The Holy Ghost is the Third Person of the Blessed Trinity, ^b proceeding and sent forth, equally from both the Father and the Son, by an eternal and incomprehensible Spirations. For as the Son receiveth the whole Divine Essence by Generation; so the Holy Ghost receiveth it wholly by Spirations.

This Order betwixt the Three Persons appears, in that the Father begetting, must in order be before the Son begotten; and the Father and Son before the Holy Ghost, proceeding from both.

This Order serves to set forth unto us two

* John 6. 38. 27. John 5. 19. Mic. 5. 1. John 1. 1. Psal. 2. 7. Heb. 1. 5. 6. John 15. 26. and 16. 15. Therefore Rom. 8. 9. The holy Ghost is called the Spirit of Christ.

1. John 14. 1. 2. Rom. 2. 13. 3. Cor. 8. 26, 28. 1. Cor. 15. 24.
 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828.

Secondly, That he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of Man: Lest the *Name of Son* should pass unto another, who by his *Eternal Nativity* was not the Son.

Thirdly, Because it was the meekest that that Person who is the *substantial Image* of his *Eternal Father*, should restore in us the *Spiritual Image* of God, which we had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*: But the *Godhead*, as it is the *Second Person*, or *Word*, assum'd unto it the *Manhood*, that is, the *whole Nature of Man*, *Body and Soul*; and all the *Natural Properties* and *Infirmities* thereof, *Sin* excepted.

The *Second Person* took not upon him the *Person* of Man, but the *Nature* of Man. So that the *Humane Nature* hath no personal *Subsistence* of its own, (for then there should be *two Persons* in *Christ*?) but it subsisteth in the *Word*, the *Second Person*. For, as the *Soul* and *Body* make but one *Person* of *Man*; so the *Godhead* and *Manhood* make but one *Person* of *Christ*.

The *Two Natures* of the *Godhead* and *Manhood* are so really united by a *Personal Union*, that as they can never be separated asunder, so are they never confounded; but remain still distinguished by their several and essential *Properties*, which they had before they were united. As for Example; the *Infiniteness* of the *Divine*, is not communicated to the *Human Nature*; nor the *Finiteness* of the *Human*, to the *Divine Nature*.

Yet by reason of this *Personal Union*, there is such a *Communion* of the *Properties* of both Na-

tures, that that which is proper to the one, is sometimes attributed to the other Nature. As that God *g* purchased the Church with his own blood: And *h* that he will judge the World by that Man whom he hath appointed. Hence also it is, that though the Humanity of Christ be a created, and therefore a finite and limited Nature, and cannot be every-where present, by actual position, or local extension, according to his * Natural Being: Yet because it hath communicated unto it the Personal Subsistence of the Son of GOD, which is infinite, and without limitation; and is so united with God, that it is no-where severed from God; the Body of Christ, in respect of his Personal Being, may rightly be said to be every-where.

3. *The Actions by which the Three Persons are distinguished.*

THE Actions are of two sorts; either External, respecting the Creatures; and those are after a sort common to every one of the Three Persons: or Internal, respecting the Persons only amongst themselves, and are altogether Incommunicable.

The External and communicable Actions of the Three Persons are these.

The Creation of the World, peculiarly belonging to God the Father, the Redemption of the Church to God the Son: And the Sanctification of the Elect, to God the Holy Ghost. But because the * Father created, and still governeth the World by the Son, in the Holy Ghost, therefore these Ex-

g Acts 20. 28. *h* Acts 7. 31. * Dr. Field of the Church, Book 3. c. 35. a Rom. 11. 36.

ternal Actions are indifferently in Scripture, oftentimes ascribed to each of the *Three Persons*, and therefore called *Communicable* and *divided Actions*.

The *Internal* and *incommunicable Actions*, or *Properties* of the *Three Persons* are these:

1. To beget; and that belongeth only to the *Father*: Who is neither made, created, nor begotten of any.

2. To be begotten; and that belongeth only to the *Son*, who is of the *Father* alone, not made, nor created, but begotten.

3. To proceed from both: And that belongeth only to the *Holy Ghost*, who is of the *Father* and the *Son*, neither made, nor created, nor begotten, but proceeding.

So that when we say, that the *Divine Essence* is in the *Father* unbegotten; in the *Son* begotten; and in the *Holy Ghost* proceeding; we make not *Three Essences*, but only show the diverse manners of *Subsisting*, by which the same most simple, eternal, and unbegotten *Essence* subsisteth in each *Person*: Namely, That it is not in the *Father* by *Generation*: That it is in the *Son* communicated from the *Father* by *Generation*: And in the *Holy Ghost* communicated from both the *Father* and the *Son* by *proceeding*.

These are *incommunicable Actions*, and do make, not an essential, accidental, or rational, but a real *Distinction* betwixt the *Three Persons*. So that he who is the *Father* in the *Trinity*, is not

As *Redemption*, Acts 20. 28. and *Sanctification*, 1 Pet. 1. 2. to the *Father*, *Creation*, 1 John 3. and *Sanctification*, 1 Cor. 1. 2. to the *Son*; *Creation*, Psal. 33. 6. and *Redemption*, Eph. 4. 30. to the *Holy Ghost*, Jointly all to each, 1 Cor. 6. 11.

the

the Son: He who is the Son in the Trinity, is not the Father: He who is the *Holy Ghost* in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both; tho' there is but one and the same Essence common to all Three. As therefore we believe that the Father is God, the Son is God, and the *Holy Ghost* is God: So we likewise believe that God is the Father, God is the Son, and God is the *Holy Ghost*. But by reason of this real distinction; the Person of the one, is not, nor ever can be, the Person of the other. The Three Persons therefore of the Godhead, do not differ from the Essence, but formally: But they differ really one from another, and so are distinguish'd by their *Hypostatical* Properties. As the Father is God, begetting God the Son: The Son is God, begotten of God the Father: And the *Holy Ghost* is God, proceeding from both God the Father, and God the Son.

Hence it is that the Scriptures use the Name of God two manner of ways: Either Essentially, and then it signifieth the Three Persons conjointly, or Personally, and then by a *Synecdoche* it signifieth but one of the Three Persons in the Godhead. As the Father, 1 *Tim.* 2. 5. or the Son, *Acts* 20. 28. 1 *Tim.* 3. 16. or the *Holy Ghost*, *Acts* 5. 4. 2 *Cor.* 6. 16.

And because the Divine Essence (common to all the Three Persons) is but One, we call the same, *Unity*: But because there be Three distinct Persons in this one indivisible Essence, we call the same, *Trinity*. So that this *Unity* in *Trinity*, and *Trinity* in *Unity*, is a holy Mystery; rather to be religiously adored by Faith, than curiously search'd by Reason; further than God has revealed in his Word.

Thus far of the diverse manner of being in the Divine Essence; now of the Attributes thereof.

A Attributes are certain Descriptions of the Divine Essence, delivered in the Scriptures, according to the weakness of our Capacity, to help us the better to understand the Nature of God's Essence, and to discern it from all other Essences.

The Attributes of God are of two sorts, either nominal or real.

The Nominal Attributes are of Three sorts: 1. Those which signify God's Essence: 2. The Persons in the Essence: 3. Those which signify his essential Works.

Of the first sort, is the ^a *Jehovah*, or rather *Jehueh*, which signifieth eternal Being of himself; in whom being without all Beginning and End, all other Beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18. God tells *Moses*, *Exod.* 6. 3. That he was not known to *Abraham*, *Isaac* and *Jacob*, by his Name *Jehovah*. Not but that they knew this to be the Name of God: (For they used it in their Prayers) but because they lived not to see God * effecting indeed, that which he promised them; in graciously delivering their Seed out of *Egypt*, and in giving them the real possession of *Canaan's Land*; and so to be not only God Almighty, by whom all things were made; but also performing indeed to the Children, that which he promised in his Word to the Fathers; which this Name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the universal Creation had its absolute Being.

^a *Exod.* 15. 3. * *Exod.* 6. 3.

Gen. 2. 4. And this admirable Name is graven on the Decalogue's Forehead, which was pronounced upon the Israelites Deliverance, to be the Rule of Righteousness; After which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the Jews hold it a Sin to pronounce it; but if it be no Sin to write it, why should it be unlawful to pronounce it?

This Holy Name of God teacheth us:

First, what God is in himself, Namely, an *Eternal Being of himself.*

Secondly, How he is unto others, because that from him all other Creatures have receiv'd their Being.

Thirdly, that we may confidently believe his Promises: For he is named *Jehovah*, not only in respect of Being, and causing all things to be; but especially in respect of his gracious Promises, which without fail he will fulfil in his appointed Time, and so cause that to be, which was not before. And so this Name is a golden Pledge unto us, that because he hath promised, he will surely upon our Repentance forgive us all our Sins; at the time of Death, receive our Souls; and in the Resurrection raise up our Bodies in Glory to Life Everlasting.

The Second Name denoting God's Essence, is *Ebejeh*; but once read, *Exod. 3. 14.* of the same Root that *JEHOVAH* is; and signifies *I AM*, or *I WILL Be*; for when Moses asked God by what Name he should call him, God then nam'd himself, *Ebejeh*. After *Ebejeh*; *I am that I am*; or *I will be that I will be*; signifying, that he is an Eternal Unchangeable Being: For seeing every

b Isa. 55. 7. c John 12. 16. and 14. 2, 3. d Job 6. 40. Creature

Creature is temporary and mutable; no Creature can say, *Ero qui ero*, I will be that I will be.

This Name in the New Testament is given to our Lord Christ, when he is called *Alpha* and *Omega*, the Beginning and the Ending, which is, which was, and which is to come; the Almighty, Rev. 1. 18. For all Time past and to come, is aye present before God. And to this Name, Christ himself alludeth, John 8. 58. Before Abraham was, I AM.

This Name should teach us likewise to have always present in our Minds our first Creation, present Corruption and future Glorification; and not content ourselves with I was good, or I will be good, but to be good presently; that whenever God sends for us, he may find us prepared for him.

The Third Name is *Jah*, which as it comes of the same Root, so is it the Contract of *Jehovah* and signifieth Lord, because he is the Beginning and Being of Beings. It is a Name for the most part, ascribed unto God, when some notable Deliverance or Benefit comes to pass, according to his former Promise; and therefore all Creatures in Heaven and Earth, are commanded to Celebrate and Praise God in this Name *Jah*.

The Fourth is *Kôe* Ⓢ, Lord, used often in the New Testament: For *κύριος*, or *κύριος* signifieth I am. Hence *κύριος* Ⓢ, signifieth the first Essence of a Thing, or Authority. When it is absolutely given to God, it answereth to the Hebrew Name *Jehovah*, and is so translated by the Seventy interpreters: For God is so a Lord, that he is of himself Lord of all. This Name should always put us in remembrance to obey his Commandments,

2 Psal. 68. 19. and 101. 18. and 106. 1, 48. and 111. 1, &c. Psal. 112. 1, &c. Psal. 113. 1, 9. and 115. 17, 18. and 116. 19. and 118. 5, 14. and 125. 34. f Mal. 1. 6. and

and to fear his Judgments, and submit ourselves to his blessed Will and Pleasure, saying with *Eli* *It is the Lord, let him do what seemeth him good,* 1 Sam. 3. 18.

The Fifth is *Ged*; God, 600 times used in the *New Testament*; and of prophane Writers commonly. It is derived *גד* *ru* *גד*, because he runs thro' and compasseth all Things; or *גד* *ru* *לדו*, which signifieth to burn and kindle; For God is *Light*, and the Author of both *Heat*, *Light*, and *Life*, in all Creatures, either immediately of himself, or mediately by secondary Causes. This Name is used either improperly or properly. Improperly, when it is given either figuratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifies the *Eternal Essence* of God being above all Things, and through all Things; giving Life and Light to all Creatures, and Preserving and Governing them, in their wonderful Frame and Order. God seeth All in all Places: Let us therefore every where take heed what we do in His sight.

Thus far of the Names which signify God's Essence.

The Name which signifieth the Persons in the *Essence*, is chiefly one; *Elohim*.

Elohim signifieth the Mighty Judges: It is a Name of the plural Number, to express the *Trinity* of Persons in Unity of *Essence*. And to this purpose the Holy Ghost beginneth the Holy Bible with this plural Name of God, joined with a Verb of the singular Number, as *Elohim Bara Dii creavit*. The Mighty 3 Gods, or all the Three Persons in the Godhead Created. The Jews also note in the Verb *ברא* *Bara* consisting of Three

g The like you may read, Deut. 6. 4. John 24. 19.

Letters

Letters, the Mystery of the Trinity, by $\aleph$ Beth, Ben; the Son: by γ Resh, Ruach, the Spirit: by α Aleph, Ab, the Father: But this Holy Mystery is more clearly taught by Moses, Gen. 3. 23. And Jehovah Elohim said, Behold the Man is become as one of us. And (Gen. 9. 24.) Jehovah rained upon Sodom and upon Gomorrah, brimstone and fire from Jehovah out of Heaven? That is God the Son, from God the Father, who hath committed all judgment unto the Son, John 5. 22. See Psal. 33. 6. Isa. 6. 8. 9. 10. The singular Number of Elohim is Eloah, derived of Alah, he swore; because that in all weighty Causes, when Necessity requireth an Oath to decide the Truth, we are only to Swear by the Name of God, who is the Great and Righteous Judge of Heaven and Earth.

The Name of Eloah is but seldom used, as Hab. 3. 3. Job 4. 9. Job 12. 4. and 15. 8. 36. 2. Psal. 18. 34. Psal. 114. 7. Once it has a Noun plural join'd to it, Job 35. 10. Now said, Where is Eloah Obfai the Almighty Maker? to note the Mystery of the Eternal Trinity. Many times also Elohim, the plural Number, is joined with a Verb singular, to express more emphatically this Mystery, Gen. 35. 7. 2 Sam. 7. 23. Josh. 24. 19. Jer. 10. 10. Elohim is also sometime Tropically given to Magistrates, because they are God's Vicegerents; as to Moses, Exod. 7. 1. Jehovah said unto Moses, I have made thee Elohim to Pharaoh; that is, I have appointed thee an Ambassador to represent the Person of the true Three One God, and to deliver his Message and Will unto Pharaoh. As oft therefore as we read or hear his Name Elohim, it should

should put us in mind to consider, that in One Divine Essence there are Three distinct Persons, and that God is Jehovah Elobim.

Now follow the Names which signify God's Essential Works, which are these Five especially.

1. **EL**, which is as much as the strong GOD, and teacheth us, that God is not only most strong, and Fortitude itself in its own Essence: but also, that it is he that giveth strength and power to all other Creatures. Therefore Christ is called, *Isa. 6. 9. El Gibbor, The strong most mighty God.* Let not God's Children fear the power of the Enemies, for **EL** our God is stronger than they.

2. **Shaddai**, * That is, *Omnipotent.* By this Name God usually stil'd himself to the Patriarchs, *I am El Shaddi, the strong God Almighty.* Because he is perfectly able to defend his Servants from all Evil, To bless them with all Spiritual and Temporal Blessings, and to perform all his Promises which he hath made unto them for this Life, and that which is to come. This Name belangeth only to the Godhead, and to no Creature, no, not to the Humanity of Christ. This may teach us with the Patriarchs, to put our whole Confidence in God, and not to doubt of the true performance of his Promises.

3. **Adonai**, My Lord. This Name, as the Ma-

hence **El** in Hebrew, as *Mat. 27. 46.* and **Elo** in the Syriack, as *Mark 15. 34.* both signify my God, as *Chr. 22. 8.* The Seventy turn it *κύριος*. It is derived of *Da* sufficiency, and the Relative *ai* the same that *אֵלֶּיךָ*, or of *Shad*, a Dog: because God feeds his Children with sufficiency of all Grace, as the loving Mother, the Child with the Milk of her Breasts. † A Name compounded of **Ad**, My, and **Don**, Lord.

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fore's Note, is found 134 times in the Old Testament. Analogically it is given to Creatures, but properly it belongeth to God alone: it is used Mal. 1. 6. in the plural Number, to note the Mystery of the Holy Trinity. If I be *Adonim*, Lords, where is my fear? *Adoni* the singular: *Adonim* the plural Number. This Name is given to Christ, Dan. 9. 16. Cause thy face to shine upon thy Sanctuary that is desolate, for *Adoni* (the Lord Christ) his sake. The hearing of this holy Name, may teach every Man to obey God's Commandments, to fear him alone, to suffer none besides him to reign in his Conscience, to lay hold (by a particular Hand of Faith) upon his Word and Promises, and to challenge God in Christ to be his God, that he may say with *Thomas*, Thou art my Lord and my God. *Psalm* 9. 2. *Psalm* 91. 9. and 92. 9. Dan. 4. 17, 24, 25, 34. Acts 7. 48. This Name *Gabriel* giveth unto God, telling the Virgin Mary, That the Child that should be born of her, should be the Son of the Most High, Luke 1. 32. This teacheth, that God in his Essence and Glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, That no Man should be proud of Earthly Honour, or Greatness. Thirdly, If we desire true Dignity, to labour to have Communion with God in Grace and Glory.

3. *Abba*, a Syriack Name signifying Father, Rom. 8. 15. This is sometimes used Essentially, as in the Lord's Prayer Secondly, Personally, as Mat. 11. 25. For God is Christ's Father by Nature, and Christians

by the Devil still'd Christ the Son of God, the Most High, Luke 8. 28. * For what is Earthly Greatness, compared to God's Highness.

by

by Adoption and Grace; Christ is called the Ever-
lasting Father, Isa. 9. 6. because he regenerates us
under the New Testament. God is also called
the Father of Lights, Jam. 1. 17. because God dwel-
leth in inaccessible Light, 1 Tim. 6. 16. and is the
Author, not only of the Sun's Light, but also of
all the Light both of Natural Reason, and Super-
natural Grace; Which lighteth every Man that
cometh into the World. This Name teacheth us
that all the Gifts which we receive from God pro-
ceed from his most Fatherly Love. Secondly,
That we should Love him again as dear Children.
Thirdly, That we may, in all our Needs and Trou-
bles, be bold to call upon him as a Father for
Help and Succour. Thus should we not hear of
the Sacred Names of God, but we should be there-
by put in mind of his Goodness unto us, and of our
Duties unto him. And then should we find how
comfortable a thing it is to do every thing in the
Name of God. A Phrase usual in every Man's
Tongue. But the true comfort thereof (through
Ignorance) known to few Mens Hearts. It is
It is a great Blessing, and an unspeakable manner
for the strengthening of a Christian's Faith, to
know how in the Mediation of Christ, to invoke
God by such a Name, as whereby he hath mani-
fested himself to be most willing, and best able
to help and succour him in his present Need, or
Adversity. The ardent desire of knowing God, is
the surest Testimony of our Love to God, and of
God's Favour to us. Because he hath set his Love
upon me, therefore will I believe him; I will set him on

ὁ πατήρ τῆς χάριτος. Of whose Substance the Light
of the Sun is but a Shadow, 1 John 1. 9. in Psal. 91.
14, 15.

Deniglit upon or bequeit, *high*

on high, because he hath known my Name: He shall call upon me, and I will answer him, &c. And it is a great strengthening of Faith, with understanding to begin every Action in the Name of God.

Thus far of the Nominal Attributes.

The Real Attributes are of Two sorts; either Absolute or Relative.

The Absolute Attributes are such, which cannot in any sort agree to any Creature, but to God alone.

These are Two; Simpliceness and Infiniteness.

Simpliceness, is that, whereby God is void of all Composition, Multiplication, Accidents, or Parts Compounding, either Sensible, or Intelligible: So that whatever he is, He is the same Essentially.

It hinders not God's Simpliceness that he is Three, because God is Three, not by Composition of Parts, but by Co-existence of Persons.

Infiniteness, is that, whereby all things in God are void of all Measure, Limitation, and Bounds, above and beneath, before and after.

From these Two do necessarily flow Three other Absolute Attributes.

1. Unassurableness, whereby He is of an infinite Extension, filling Heaven and Earth, containing all Places and not contained of any space, place, or bounds, and being no-where absent, is every-where present.

There are Four Degrees of God's Presence: The First is Universal, by which God is Repletively every-where; Inclusively, no-where.

Secondly, Special, by which God is said to be

Acts 7. 46. Psal. 14. Job 11. 7. Isa. 2. Chron. 2. 6. Psal. 1. 9. 5. Jer. 23. 23, 24. Et cetera.

by Adoption and Grace. Christ is called the Everlasting Father, Isa. 9. 6. because he regenerates us under the New Testament. God is also called the Father of Lights, Jam. 1. 17. because God dwelleth in inaccessible Light, 1 Tim. 6. 16. and is the Author, not only of the Sun's Light, but also of all the Light both of Natural Reason, and Supernatural Grace, *Which lightneth every Man that cometh into the World.* This Name teacheth us that all the Gifts which we receive from God, proceed from his meer Fatherly Love. Secondly, That we should Love him again as dear Children. Thirdly, That we may, in all our Needs and Troubles, be bold to call upon him as a Father for Help and Succour. Thus should we not hear of the Sacred Names of God, but we should be thereby put in mind of his Goodness unto us, and of our Duties unto him. And then should we find how comfortable a thing it is to do every thing in the Name of God. A Phrase usual in every Man's Tongue: But the true comfort thereof (through Ignorance) known to few Mens Hearts.

It is a great Wisdom, and an unspeakable matter for the strengthening of a Christian's Faith, to know how in the Meditation of Christ, to invoke God by such a Name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present Need, or Adversity. The ardent desire of knowing God, is the surest Testimony of our Love to God, and of God's Favour to us. *Because he hath set his Love upon me, therefore will I deliver him; I will set him on*

h Nalip rāw qāras. Of whose Substance the Light of the Sun is but a Shadow, 1 Joha 1. 9. m Psal. 91. 14, 15.

high

on high, because he hath known my Name: He shall call upon me, and I will answer him, &c. And it is a great strengthening of Faith, with understanding to begin every Action in the Name of God.

Thus far of the Nominal Attributes.

The Real Attributes are of Two sorts; either Absolute or Relative.

The Absolute Attributes are such, which cannot in any sort agree to any Creature, but to God alone.

These are Two; *Simpleness* and *Infiniteness*.

Simpleness, is that, whereby God is void of all Composition, Multiplication, Accidents, or Parts Compounding, either Sensible, or Intelligible; So that whatever he is, He is the same Essentially.

It hinders not God's *Simpleness* that he is Three, because God is Three, not by Composition of Parts, but by Co-existence of Persons.

Infiniteness, is that, whereby all things in God are void of all Measure, Limitation, and Bounds, above and beneath, before and after.

From these Two do necessarily flow Three other Absolute Attributes.

1. *Unmeasurableness*, or *Ubiquity*, whereby He is of an infinite Extension, filling Heaven and Earth, containing all Places and not contained of any space, place, or bounds, and being no-where absent, is every-where present. There are Four Degrees of God's Presence: The First is *Universal*, by which God is Repletively every-where; Inclusively no-where.

Secondly, *Special*, by which God is said to be

n Acts 7. 46. Psal. 145. Job 11. 7, &c. 2 Chron. 2. 5, 6. Psal. 1. 9, 5, &c. Jer. 23. 23, 24. &c.

in Heaven, because that there his Power, Wisdom, and Goodness, is in a more excellent manner seen and enjoy'd; as also because that usually He doth from thence pour forth his Blessings and Judgments.

Thirdly, more special, by which God dwelleth in his Saints.

Fourthly, more special, and altogether singular, by which the whole fulness of the Godhead dwelleth bodily.

2. Unchangeableness, whereby God is void of all Change, both in respect of his Essence and Will.

3. Eternity, whereby God is without beginning of Days, or end of Time; and without all bound of Precession or Succession.

Thus far of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

Those are Five.

1. Life. 2. Understanding. 3. Will.

4. Power. 5. Majesty.

1. **THE Life of God** is that, by which, as by a most pure and perpetual AS, He not only liveth of himself, but is also that ever and overflowing Fountain of Life, from which all Creatures derive their Lives: So as that in Him, they live, move, breathe, and have their Being. And be-

1. Psal. 19. 1. Hos. 2. 21. 9. 1 Cor. 3. 16. and 6. 19. 2 Cor. 6. 10. 1 Col. 2. 8. 3 Rom. 1. 23. Isa. 44. 28. Psal. 102. 27. 1. Rev. 4. 8. 1 Sam. 15. 29. Numb. 23. 19. Mal. 3. 6. Rom. 11. 29. Jam. 4. 10. 1. Isa. 44. 6. Jam. 5. 19. Dan. 6. 26. Heb. 12. Rev. 4. 8. 1 Acts 17. 26. 28. Acts 13. 15. Psal. 42. 2. and 36. 19. John 5. 20. Heb. 3. 12.

cause

cause only his Life differs not from his *Essence*; therefore God is said only to have *Immortality*, 1 Tim. 6. 16.

2. The *Understanding* or *Knowledge* of God, is that whereby (by one pure *All*) He most perfectly knoweth in himself all Things that ever were, are, or shall be: Yea, the Thoughts and Imaginations of Mens Hearts. This *Knowledge* of God is either *General*, by which God knoweth simply all things Eternally, the Good by himself, the Evil, by the Good opposite to it; imposing to Things *Contingent*, the *Lot* of *Contingency*; and to Things *Necessary*, the *Law* of *Necessity*. And thus knowing all Things in, and of himself, He is the cause of all the *Knowledge* that is in all, both Men and Angels. Or Secondly, *special*, called the *Knowledge* of *Approbation*, by which he particularly knoweth, and graciously acknowledgeth only his *Elect* for his own.

3. *Understanding* also contains the *Wisdom* of God, by which he most wisely created all Things of *Nothing*, in *Number*, *Measure*, and *Weight*, and still Ruleth and Disposeth them to serve his own most Holy Purpose and *Glorie*.

4. The *Will* of God, is that, whereby of necessity he willeth himself, as the *Supreme Good*: And (by willing himself) willeth most freely f all other Good things, which are out of himself.

Hence it is, that as God is called of the Hebrews *Ebeie* so likewise *Ebeie*; and as of the Grecians *ὁ θεός* so also *ὁ θεός*; and as of the Latines *primum ens*, so also *primum vivens*; for to be and to live, is all one and the same in God. c 1 Kings 8. 36. Psal. 44. 21. Psal. 146. 1. Eccl. Jer. 17. 10. and 20. 12. Luke 16. 19. Acts. 1. 24. Heb. 4. 12. Rom. 11. 33. and 16. 17. 1 Tim. 2. 19. Mat. 7. 13. d Hence the Platonicks term God *ἀόρατος*, all Eye, seeing all. 1 Tim. 2. 5. Rom. 9. 19. Eph. 1. 5. f Rom. 9. 11, 13. Jam. 1. 21. The

The will of God, though in itself it be but *One*, as is his *Essence*; yet in respect of the diversity of *Objects* and *Effects*, it is called in the Scriptures by *divers Names*, as,

1. *Love*, whereby is meant Gods eternal & *Good Will*, whereby He ordaineth his *E-lect* to be freely sav'd thro' *Christ*, and ^h bestowed on them all necessary *Graces* for this *Life*, and that to come, ^l taking pleasure in their *Persons* and *Services*.
2. *Justice* ^k is God's constant Will, whereby he ^l recompenseth Men and Angels, according to their *Works*, punishing the impenitent according to their *Deserts*, call'd the justice of his *Wrath*; and ^m rewarding the faithful according to his *Promises*, called the Justice of his *Grace*.
3. *Mercy*, which is ⁿ God's meer *Good Will*, and ready affection to forgive a Penitent Sinner, notwithstanding all his *Sins* and *ill Deserts*.
4. *Goodness*, whereby God willingly communicates his *Good* with his *Creatures*: And because he communicates it freely, it is term'd *Grace*.
5. *Truth*, whereby ^p God willeth constantly those Things that he willeth; effecting and performing all Things, which he hath spoken in his appointed time.
6. *Patience*, whereby God willingly forbeareth to punish the Wicked, so long as it may stand with his Justice, and until their ^q Sins are ripened.

John 3. 11. 16. Psal. 45. 7. Gen. 1. 4. Eph. 1. 4.
 Rom. 2. 5. 2 Thes. 1. 6. 1 Cor. 13. 13. 16. Mat. 16.
 6. Psal. 103. 8. 1 Cor. 13. 13. 16. Mat. 16.
 17. Josh. 13. 14. Psal. 149. 6. Numb. 23. 19.
 2 Pet. 3. 9. Rom. 2. 4. Gen. 3. 16. Ad

*Ad pœnam tardus Deus est, ad præmia velox;
Sed pensare solet vi graviore moram.*

7. *Holiness*,^q whereby God's Nature is separated from all Prophaneness, and abhorreth all Filthiness; and so being wholly pure in himself, delighteth in the inward and outward Purity and Chastity of his Servants, which he infuses into them.

8. *Anger*,^r whereby is meant God's most certain and just *Will in chastening the Elect*, and in revenging and *punishing the Reprobate* for the Injuries they offer to him and his chosen: And when God will punish with *rigour and severity*, then it is termed *Wrath*,^t *temporal* to the Elect, ^u *eternal* to the Reprobates.

4. The *Power* of God, is that whereby he^a can simply and freely do *whatsoever he will*, that is agreeable to his Nature; and whereby (as he hath made, so) he still *ruleth* Heaven and Earth, and all things therein. This Almighty *Power* of God is either *Absolute*, by which he can will, and do more than he willeth or doth, *Matth.* 3. 9. and 20. 53. *Rom.* 9. 18. Or *Actual*, by which God doth indeed whatsoever he wills, and hindreth whatsoever he will not have done, *Psalms* 115. 3.

5. *Majesty*, is that by which God of his own *Absolute* and *Free* Authority *reigneth* and ru-

^q 1 Pet. 5. 20. 1 Thes. 4. 3. Heb. 12. 14. Mar. 15. 9. Isa. 6. 3. r Ps. 106. 23, 29, 40, 41. Num. 25. 11. f 1 Cor. 19. 2. 11. Thes. 1. 10. u Gen. 17. 1. Ps. 115. 3. Mar. 11. 20. Eph. 1. 11. Mar. 8. 2. w 1 Chr. 29. 11, 12. 2 Sam. 7. 22. Rev. 5. 12, 13.

leth, as Lord and King, over all Creatures visible and invisible; having both the Right and Propriety in all things; as ^x from whom, and for whom, are all things; as also such a Plenitude of Power, that he can pardon the Offences of all whom he ^y will have spared; and subdue all his Enemies, whom he will have ^z plagued and destroyed, without being bound to render to any Creature a Reason of his doing, but making his own most Holy and Just Will his only most Perfect and Eternal Law.

From all these Attributes ariseth One which is God's Sovereign Blessedness or Perfection. Blessedness is that ^{*} perfect and unmeasurable Possession of Joy and Glory, which God hath in himself for ever, and is the Cause of all the Bliss and Perfection that every Creature enjoys in its Measure.

There are other Attributes figuratively and improperly ascribed unto God in the Holy Scriptures; as, by an Anthropomorphism, the Members of a Man, Eyes, Ears, Nostrils, Mouth, Hands, Feet, &c. Or the Senses and Actions of a Man, as Seeing, Hearing, Smelling, Working, Walking, Striking &c. By an Anthropopatheia, the Affections and Passions of a Man, as Gladness, Grief, Joy, Sorrow, Love, Hatred, &c. Or by an Analogy, as when he is named a Lyon, a Rock, a Tower, a Buckler, &c. Whose Signification every || Commentary will expresse.

^x 1 Chron. 29. 14. Hinc Deus dicitur antropomorphe
y Rom. 9. 15. John 4. 11. ^z Luke 19. 17. Psal. 2. 9. Psal. 110. 1. ^{*} Mark 14. 61. Acts 17. 25. Rom. 11. 35, 36. 1 Tim. 6. 15. Mat. 25. 34. Jam. 1. 17. || See Mr. Wilson's Dictionary of the Bible, most profitable for this purpose.

Of all these Attributes we must hold these General Rules.

NO Attribute can sufficiently express the Essence of God, because it is Infinite and Ineffable.

Whatsoever therefore is spoken of *G O D* is not *G O D*, but serveth rather to help our weak Understanding to conceive in our Reason, and to utter in our Speech, the Majesty of his Divine Nature, so far as he hath vouchsafed to reveal himself unto us in his Word.

2. All the Attributes of God belong to every of the Three Persons, as well as to the Essence itself, with the Limitations of a Personal Propriety: As the Mercy of the Father is Mercy begetting, the Mercy of the Son is Mercy begotten, the Mercy of the Holy Ghost is Mercy proceeding; and so of the rest.

3. The Essential Attributes of God differ not from his Essence, because they are so in the Essence that they are the very Essence itself. In God therefore there is nothing which is not either his Essence or Person.

4. The Essential Attributes of God differ not essentially or really one from another, (because whatsoever is in God, is *One* most simple Essence, and *One* admits no Division) but only in our Reason and Understanding, which being not able to know Earthly things by one simple Act, without the Help of many distinct Acts, must of necessity have the Help of many distinct Acts, to know the Incomprehensible *G O D*. Therefore (to speak properly) there are not in God many Attributes, but *One* only, which is nothing else but the Divine

Essence itself, by what *Attributes* soever you call it. But in respect of our Reason, they are said to be so many different *Attributes*; for our Understanding conceives by the Name of Mercy, a thing differing from that which is call'd Justice. The *Essential Attributes* of God are not therefore really separate.

5. The *Essential Attributes* of God are not *Parts* or *Qualities* of the *Divine Essence*, nor *Accidents* in the *Essence*, nor a *Subject*; but the very whole and entire *Essence* of God. So that every such *Attribute* is not aliud & aliud, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which he may be said to be so much, and so much; nor *Qualities* by which he may be said to be such and such: But whatsoever God is, he is such and the same by his *Essence*. By his *Essence* he is *Wise*, and therefore *Wisdom* itself; by his *Essence* he is *Good* and therefore *Goodness* itself; by his *Essence* he is *Merciful*, and therefore *Mercy* itself; by his *Essence* he is *Just*, and therefore *Justice* itself, &c. In a Word, God is *Great* without *Quantity*, *Good*, *True* and *Just*, without *Quality*; *Merciful* without *Passion*; an *Act* without *Motion*; every-where present without *Space*; without *Time*, the *First* and the *Last*: The Lord of all *Creatures*, from whom all receive themselves, and all the *Good* they have; yet neither needeth nor receiveth he any encrease of *Goodness* or *Happiness* from any other.

This is the plain *Description* of God, so far as he has revealed himself to us in his Word.

This Doctrine (of all other) every true *Practitioner* of *Piety* must competently know, and necessarily believe for Four *special Uses*.

1. That

1. That we may discern our true and only God from all false Gods and Idols; for the Description of God is properly * known only to his Church, in whom he hath thus graciously manifested himself.

2. To possess our Hearts with a greater Awe of his Majesty whilst we admire him for his Simplicities and Infiniteness; adore him for his Unmeasurableness, Unchangeableness and Eternity; seek Wisdom from his Understanding and Knowledge; submit ourselves to his blessed Will and Pleasure; love him for his Love, Mercy, Goodness and Patience; trust to his Word because of his Truth; fear him for his Power, Justice and Anger; reverence him for his Holiness, and Praise him for his Blessedness, and depend all our Life on him, who is the only Author of our Life, Being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his Holy Attributes, and to bear (in some measure) the Image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal and Anger against Sin, that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

4. Lastly, That we may in our Prayers and Meditations conceive aright of his Divine Majesty, and not according to those gross and blasphemous Imaginations which naturally arise in Mens Brains: As when they conceive God to be like an Old Man sitting in a Chair; and the Blessed Trinity to be like that Tripartite-Idol, which Papists have painted in their Church-Windows.

When therefore thou art to pray unto God, let thine Heart speak unto him, as to that ^a Eternal;

* Psal. 147. 19, 20. Jer. 10. 25. ^a Psal. 90. 2.

^a Infinite, ^b Almighty, ^c Holy, ^d Wise, ^e Just
^f Merciful, ^g Spirit; and most ^h Perfect, ⁱ Indivisi-
 ble Essence of Three several Persons, Father, Son, and
 Holy Ghost; who ^k being present in all Places. ^l Ru-
 leth Heaven and Earth, understandeth ^m all Men's
 Hearts, knoweth all Men's Miseries, and is only able
 to bestow on us all Graces which we want, and to de-
 liver all penitent Sinners, who with faithful Hearts
 seek (for Christ's sake) his Help, out of all their Affli-
 ctions and Troubles whatsoever.

The Ignorance of this true Knowledge of God
 maketh many to make an Idol of the True God,
 and is the only Cause why so many do profess all
 other Parts of God's Worship and Religion with
 so much Irreverence and Hypocrisy; whereas if
 they did truly know God, they durst not be-
 come to his Holy Service, and coming serve him
 with Fear and Reverence; for so far doth a Man
 fear God as he knows him, and then doth a Man
 truly know God, when he joins Practice to Specula-
 tion: And that is,

First, When a Man doth so acknowledge and
 celebrate God's Majesty, as he hath revealed him-
 self in his Word.

Secondly, When from the true and lively Sense
 of God's Attributes, there is bred in a Man's Heart
 a Love, Awe, and Confidence in God; for, saith
 God himself, If I be a Father, where is my Honour?
 If I be a Lord, where is my Fear? ⁿ O taste and see
 that the Lord is good, saith David. He that hath

^a 1 Kings 8. 27. ^b Gen. 17. 1. ^c Job. 15. 25. ^d Ps. 6. 3.
^e Rev. 4. 8. ^f 15. 4. ^g Rom. 16. 17. ^h 11. 33. ⁱ Deut. 32.
^j 4. ^k Ps. 145. 17. ^l Ps. 193. 11. ^m 145. 8. 9. ⁿ Joh. 4. 24.
^o Deut. 32. 4. ^p 11. ^q Joh. 5. 7. ^r Mat. 3. 16. ^s Mat. 28. 19. ^t 2 Cor.
^u 13. 14. ^v 1 Kings 8. 27. ^w Jer. 23. 24. ^x 1 Dan. 4. 32. ^y 1 Kin.
^z 8. 3. ^{aa} Jer. 17. ^{ab} Acts 1. 24. ^{ac} Psal. 34. 9.

not by Experience tasted his Goodness, knoweth not how Good he is. *o* He (saith John) that saith he knoweth God, and keepeth not his Commandments, is a Liar, and the Truth is not in him. So far therefore as we imitate God in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so far we do know him.

Thirdly, When with inward Groans, and the serious Desires of our Hearts we long to attain to the perfect and plenary Knowledge of his Majesty in the Life which is to come.

Lastly, This discovers how few there are who do truly know God, for no Man knoweth God but he that loveth him. And how can a Man chuse but love him, being the Sovereign Good, if he know him, seeing the Nature of God is to enamour with the Love of his Goodness? And whosoever loveth any thing more than God, is not worthy of God; and such is every one who settles the Love and Rest of his Heart upon any thing besides God. If therefore thou dost believe that God is Almighty, why dost thou fear Devils and Enemies, and not confidently trust in God, and crave his Help in all thy Troubles and Dangers? If thou believest that God is infinite, how darest thou provoke him to Anger? If thou believest that God is simple, with what Heart canst thou dissemble and play the Hypocrite? If thou believest that God is the Sovereign Good, why is not thy Heart more settled upon him than on all worldly Good? If thou dost indeed believe that God is a Just Judge, how darest thou live so securely in Sin without Repentance? If thou dost truly believe that God is Most Wise, why dost thou refer the Events of Crosses,

and *Disgraces* unto him, who knows how to ^q turn all things to the best to them that love him? If thou art perswaded that *God is true*, why dost thou doubt of his Promises? And if thou believest that *God is Beauty and Perfection* itself, why dost not thou make him alone the Chief End of all thine Affections and Desires? For if thou lovest Beauty, he is most fair; if thou desirest Riches, he is most wealthy; if thou seekest Wisdom, he is most wise. Whatsoever Excellency thou hast seen in any Creature, it is nothing but a *sparkle* of that which is in *infinite Perfection* in God: And when in Heaven we shall have an *immediate Communion* with God, we shall have them all perfectly in him communicated unto us. Briefly, in all Goodness he is all in all. Love that one Good God, and thou shalt love him in whom all the good of Goodness consisteth. He that would therefore attain to the saving Knowledge of God, must learn to know him by Love: For *God is Love*, and ^r the knowledge of the Love of God passeth all knowledge. For all knowledge, besides to know how to love God, and to serve him only, is nothing, upon Solomon's credit, but ^t vanity of vanities, and vexation of Spirit.

Kindle therefore, O my Lady, may rather, O my Lord Charity, the Love of thyself in my Soul especially, seeing it was thy good pleasure, that being ^s reconcil'd by the Blood of Christ, I should be brought by the Knowledge of thy Grace to the Communion of thy Glory, wherein only consists my Sovereign good and Happiness for ever.

Thus by the light of his own Word we have seen the Back-parts of JEHOVAH Elohim, the Eter-

^q Rom. 8. 28. ^r Eph. 3. 19. ^s John 4. ^t Eccl. 1. 17.
^t Rom. 5. 9, 10. John 17. 3, 22. ^s 1 Cor. 15. 8.

nal Trinity, whom to believe is saving Faith and Verity, and unto whom from all Creatures in Heaven and Earth be all Praise, Dominion and Glory for ever. Amen.

Thus far of the Knowledge of God; now of the Knowledge of a Mans self. And first of the State of his Misery and Corruption, without Renovation by Christ.

Meditations of the Misery of a Man not reconciled to God in Christ.

O Wretched Man! where shall I begin to describe thine endless Misery? who art condemned as soon as conceived, and adjudg'd to eternal Death before thou wast born to a temporal Life. A Beginning indeed I find, but no End of thy Miseries. For when Adam and Eve were Created after God's own Image, and placed in Paradise, that they and their Posterity might live in a blessed State of Life Immortal, having Dominion over all Earthly Creatures, and only restrained from the Fruit of one Tree, as a sign of their Subjection to the Almighty Creator: tho' God forbade them this one small Thing under the penalty of Eternal Death; yet they believed the Devil's Word before the Word of God, making God, (as much as in them lay) a Liar. And so being unthankful for all the Benefits which God bestow'd on them, they became male-content with their present State, as if God had dealt enviously or niggardly with 'em, and believ'd that the Devil would make 'em partakers of far more glorious Things, than ever God had bestow'd upon them; and in their Pride they fell into High-Treason against the most High, and disdaining to be God's Subjects, they affected blasphemously to be Gods themselves, Equals unto God.

hence till they repented (losing *God's Image*) they became like unto the *Devil*; and so all their *Posterity*, as a *Traiterous Brood*. (whilst they remain impenitent like thee) are subject in this *Life* to all *curst Miseries*, and in the *Life* to come to the *everlasting Fire* prepared for the *Devil* and his *Angels*.

Lay then aside for a while thy *doting Vanities*, and take a *View* with me of thy *doleful Miseries*, which duly survey'd, I doubt not but that thou wilt conclude, That it is far better never to have *Nature's Being*, than not to be by *Grace* a *Practitioner of Religious Piety*.

Consider therefore thy *Misery*, 1. in thy *Life*, 2. in thy *Death*, 3. after *Death*. In thy *Life*,

1. The *Miseries* accompanying thy *Body*;

2. The *Miseries* which deform thy *Soul*.

In thy *Death*, The *Miseries* which shall oppress thy *Body* and *Soul*.

After *Death*, The *Miseries* which over-whelm both *Body* and *Soul* together in *Hell*.

And First, Let us take a *View* of those *Miseries* which accompany the *Body*, according to the *Four Ages* of thy *Life*,

1. *Infancy*, 2. *Youth*, 3. *Manhood*, 4. *Old Age*.

Meditations on the Miseries of Infancy.

WHAT was thou, being an *Infant*, but a *Brute*, having the *Shape* of a *Man*? Was not thy *Body* conceived in the *heat of Lust*, the *Secret of Shame*, and *Stain of Original Sin*? And thus wast thou cast naked upon the *Earth*, all embrewed in the *Blood of Filthiness*; (filthy indeed, when the *Son of God*, who disdained not to take on him

Man's

Man's Nature, and the *Infirmities* thereof; yet thought it unbeseeming his Holiness to be conceived after the sinful manner of Man's Conception) so that thy Mother was asham'd to let thee know the manner thereof. What cause then hast thou to boast of thy *Birth*, which was a cursed Pain to thy Mother, and to thyself the entrance into a *troublesome Life*? The greatness of which *Miseries*, because thou couldst not utter in Words, thou didst express (as well as thou couldst) in weeping Tears.

2. *Meditations of the Miseries of Youth.*

WHAT is *Youth*, but an untamed *Beast*; all whose *Actions* are *rash* and *rude*, not capable of good Counsel when it is given, and *Ape-like*, delighting in nothing but in Toys and Babies; and therefore thou no sooner beganest to have a little *sense* and *discretion*, but forthwith thou wast kept under the Rod, and fear of Parents and Masters; as if thou hadst been Born to live under the *Discipline* of others, rather than at the *Disposition* of thine own Will. No tired Horse was ever more willing to be rid of his *Burthen*, than thou wast to get out of the servile State of this *Bondage*. A State not worthy the Description.

Meditations of the Miseries of Manhood.

WHAT is Man's Estate, but a Sea, where in (as Waves) one trouble ariseth in the neck of another; the latter worse than the former. No sooner didst thou enter into the *Affairs* of this *World*, but thou wast inwrapped about with a cloud of *miseries*. Thy *flesh* provokes thee to lust, the *world* allures

allures thee to Pleasures, and the Devil tempts thee to all kind of Sins; fears of Enemies affright thee, suits in Law do vex thee, wrongs of ill Neighbours do oppress thee, cares for Wife and Children do consume thee, and disquietness betwixt open Foes and false Friends do in a manner confound thee: Sin stings thee within: Satan lays Snarers before thee: Conscience of Sins past dogeth behind thee: Now Adversity on the Left-hand frets thee, anon Prosperity on the Right-hand flatters thee: Over thy head GOD's Vengeance due to thy Sin, is ready to fall upon thee; and under thy feet Hell's mouth is ready to swallow thee up. And in this miserable estate, whither wilt thou go for rest and comfort? The House is full of Cares, the Field full of Toil, the Country of Rudeness, the City of Factions, the Court of Envy, the Church of Sects, the Sea of Pirates, the Land of Robbers. Or in what state wilt thou live? Seeing Wealth is envy'd. Poverty contemned, Wit is distrusted, and Simplicity is derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and Vertue is disgraced. O with what a body of Sin art thou compassed about in a World of Wickedness? What are thine Eyes but Windows to behold Vanities? What are thine Ears but Flood-gates to let in the streams of Iniquity? What are thy Senses, but matches to give fire to thy Lusts? What is thine Heart but the anvil, whereon Satan has forged the ugly shape of all lewd Affections? Art thou Nobly descended, thou must put thyself in peril of Foreign Wars, to get the Reputation of earthly Honour; oft-times hazard thy Life in a desperate Combate, to avoid the aspersions of a Coward. Art thou born in mean Estate? Lord! what Pains and Drudgery must thou endure at Home and Abroad to get Maintenance? And all per-

perhaps scarce sufficient to serve thy necessity : And when (after much service and labour) a Man has got something, how little *certainty* is there in that which is gotten? seeing thou seest by *daily Experience*, that he who was *Rich* yesterday, is to day a *Begger*; he that yesterday was in *health*, to day is *sick*; he that yesterday was *merry* and *laughed*, has cause to day to *mourn* and *weep*; he that yesterday was in *favour*, to day is in *disgrace*; and he who yesterday was *alive*, to day is *dead*; and thou knowest not how soon, nor in what manner thou shalt die thyself. And who can enumerate the *Losses*, *Crosses*, *Griefs*, *Disgraces*, *Sicknesses* and *Calamities*, which are incident to *sinful Man*? To speak nothing of the *death* of *Friends* and *Children*, which oftentimes seems to be unto us far more bitter than present *Death* itself.

Meditations of the Miseries of Old Age.

WHAT is *Old Age*, but the *receptacle* of all *Maladies*? For if thy *Lot* be to draw thy *Days* to a long *Date*, in comes old bald-headed *Age*, stooping under *dotage*, with his *wrinkled Face*, *rotten Teeth*, and *stinking Breath*; *testy* with *choler*, *wither'd* with *driness*, *dimn'd* with *blindness*, *obfur'd* with *deafness*, *overwhelm'd* with *sickness*, and *bowed together* with *weakness*, having no use of any *Sense*, but the *Sense* of *Pain*; which racketh every *Member* of his *Body*, that it never easeth him of *Grief* till it has thrown him down to his *Grave*.

Thus far of the *miseries* which accompany the *Body*. Now of the *miseries* which accompany chiefly the *Soul* in this *Life*.

*Meditations of the Miseries of the Soul
in this Life.*

THE Misery of thy Soul will more evidently appear, if thou wilt but consider :

1. The *Felicity* she has lost.
2. The *Misery* which she has pull'd upon herself by Sin.

1. The *Felicity* lost, was, first, the Fruition of the Image of God, whereby the Soul was like unto God in ^a Knowledge, enabling her perfectly to understand ^b the revealed Will of God. Secondly, *True Holiness*, by which she was free from all profane Error. Thirdly, *Righteousness*, whereby she was able to incline all her Natural Powers, and to frame uprightly all her Actions, proceeding from those Powers; with the loss of this Divine Image, she lost the Love of God, and the blessed Communion which she had with his Majesty, wherein consisteth her Life and Happiness. If the loss of Earthly Riches vex thee so much, how should not the loss of this Divine Treasure perplex thee much more?

2. The *Misery*, which she pull'd upon herself, consists in Two Things.

1. *Sinfulness*. 2. *Cursedness*.

1. *Sinfulness* is an universal Corruption, both of her Nature and Actions; for her ^c Nature is infected with a *Proneness* to every sin continually. The ^d Mind is stuffed with Vanity, the ^e Understanding is darkned with Ignorance, the ^f Will affecteth nothing but vile and vain Things. All her ^g Actions are evil; yea, this Deformity is so vio-

^a Col. 2. 10. ^b Rom. 12. 2. ^c Ephes. 2. 3. ^d Gen. 6. 5.
^e Rom. 12. 2. ^f Ephes. 4. 17. ^g 1 Cor. 2. 14. ^h Phil. 2. 3.
ⁱ Rom. 3. 12. lent

lent, that oftentimes in the Regenerate Soul the *Appetite* will not obey the Government of *Reason*, and the *Will* wandreth after, and yields consent to sinful Motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate Soul*, which still remains in her Natural Corruption! Hence it is, that thy wretched *Soul* is so deformed with *Sin*, defiled with *Lust*, polluted with *Filthiness*, outraged with *Passions*, over-carry'd with *Affections*, pining with *Envy*, over-charged with *Gluttony*, surfeited with *Drunkenness*, boiling with *Revenge*, transported with *Rage*, and the Glorious *Image of God* transformed into the ugly shape of the *Devil*, so far as it once ^b repented the *Lord* that ever he made *Man*.

From the former flows the other part of the *Soul's Miseries*, called *c Cursedness*, whereof there are Two Degrees.

1. In part. 2. In fulness thereof.

1. *Cursedness in part*, is that which is inflicted upon the *Soul* in *Life* and *Death*, and is common to her with the *Body*.

The *Cursedness* of the *Soul* in *Life* is the *Wrath of God*, which lieth upon such a Creature so far, as that all Things, not only *Calamities*, but also very ^d *Blessings* and ^e *Graces* turn to ruin. ^f *Terror of Conscience* drives him from *God* and his *Service*, that he dares not come to his *Presence* and *Ordinances*; but is ^g given up to the ^h *slavery of Satan*, and to his own *Lusts*, and vile *Affections*.

This is the *Cursedness* of the *Soul* in *Life*: Now follows the *Cursedness* of the *Soul* and *Body* in *Death*.

^a John 8. 44. ^b Gen. 6. 6. ^c Deut. 27. 26. Gal. 3. 10. Psal. 119. 21. ^d Rom. 2. 4, 5. Jer. 28. 13. ^e Isa. 28. 13. ^f Gen. 3. 8, 10. and 4. 14. Heb. 2. 15. ^g Rom. 1. 21, 24, 26. ^h Eph. 2. 2. Col. 1. 13. Medita-

*Meditations of the Misery of the Body
and Soul in Death.*

After that the *Aged Man* has conflicted with long Sickness, and having endur'd the brunt of Pain, should now expect some Ease, in comes Death (*Nature's Slaughter-man, God's Curse, and Hell's Purveyor*) and looks the Old Man grim, and black in the Face; and neither pitying his *Age*, nor regarding his long-endured *Dolours*, will not be hired to *forbear* either for Silver or Gold; nay, he will not take to spare his Life, (*a Skin for Skin, and all that the Old Man has*); but batters all the principal Parts of his *Body*, and Arrests him to appear before the *Terrible Judge*.

And as thinking that the Old Man will not dispatch to go with him fast enough, Lord! how many darts of *Calamities* doth he shoot through him, *Stitches, Actes, Cramps, Fevers, Obstructions, Rheums, Pblegm, Collick, Stone, Wind, &c.*

O what a ghastly sight it is, to see him then in his Bed, when *Death* has given him his *mortal Wound*? What a cold Sweat over-runs all his *Body*! What a *trembling* possesseth all his *Members*! the *Head* shooteth, the *Face* waxeth pale, the *Nose* black, the nether *Jaw-bone* hangeth down, the *Eye-strings* break, the *Tongue* faltereth, the *Breath* shortneth and smelleth earthly, the *Throat* rattleth, and at every Gasp the *Heart-strings* are ready to break asunder.

Now the miserable Soul *sensibly* perceiveth her *Earthly Body* to begin to *die*: For as towards the *Dissolution* of the *Universal Frame* of the great World, the *Sun* shall be turned into *darkness*, the *Moon* into *Blood*, and the *Stars* shall fall from *Hea-*

ven, the *Air* shall be full of *Storms*, and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and Men's *Hearts* shall faint for fear, expecting the end of such sorrowful beginnings; So towards the *dissolution* of Man (which is the little World) his *Eyes*, which are as the *Sun* and *Moon*, lose their *light*, and see nothing but blood-guiltiness of Sin: The rest of the *Senses*, as lesser *Stars*, do one after another fail and fall; his *Mind*, *Reason* and *Memory*, as Heavenly Powers of his Soul, are shaken with fearful *Storms* of *Despair*, and fierce flashings of *Hell-fire*; his *earthly Body* begins to shake and tremble, and the *Humours*, like an overflowing-*Sea*, roar and rattle in his *Throat*, still expecting the woful End of these dreadful Beginnings.

Whilst he is thus summoned to appear at the Great *Affizes* of God's Judgment, behold a *Quarter-Sessions*, and *Goal-Delivery*, is held within himself, where *Reason* sits as Judge, the Devil puts in a Bill of Indictment, as large as that Book of *Zechary*,^d wherein is alledged all the *Evil-Deeds* that ever thou hast committed, and all the *Good-Deeds* that ever thou hast omitted, and all the *Curses* and *Judgments* that are due to every sin. Thine own *Conscience* shall accuse thee, and thy *Memory* shall give bitter *Evidence*, and *Death* stands at the Bar ready, as a cruel *Executioner* to dispatch thee. ^e If thou shalt thus condemn thyself, how shalt thou escape the just *Condemnation* of God, who knows all thy misdeeds better than thyself? Fain would'st thou put out of thy Mind, the remembrance of the wicked Deeds that trouble thee; but they flow faster into thy remembrance, and they will not be

^d Zech. 5. 2. Ezech. 2. 10. ^e 1 John 3. 20.

put away, but cry unto thee, *We are thy works, and we will follow thee*: And whilst thy Soul is thus within, out of peace and order, thy Children, Wife and Friends, trouble thee as fast, to have thee put thy goods in order: some crying, some craving, some pitying, some charging; all like *Flesh-flies*, helping to make thy sorrows more sorrowful. f Now the Devils, who are come from Hell to fetch away thy Soul, begin to appear to her, and wait, as soon as she cometh forth, to take her and carry her away. Stay she would within, but that she feels the Body begin by degrees to Die, and ready, like a ruinous House, to fall upon her Head. Fearful she is to come forth, because of those Hell-hounds which wait for her coming. O she! that spent so many Days and Nights in vain and idle Pastimes, would now give the whole World if she had it, for one Hour's delay, that she might have space to repent, and reconcile herself unto God. But it cannot be, because her Body, which join'd with her in the Afflictions of Sin is altogether unfit to join with her in the exercise of Repentance, and Repentance must be of the whole Man.

Now she sees that all her Pleasures are gone, as if they had never been; and that nothing but only Torments remain, which shall never have an end of Being. Who can sufficiently express her remorse for her Sins past, her anguish for her present Misery, and her terror for the Torments to come. In this Extremity she looks every-where for Help, and findeth herself every way helpless. * Thus in her greatest Misery (desirous to hear the least word of comfort) she directs this, or the like Speech unto her Eyes: O Eyes, who in time

f Luke 12. 20. * Prosopopœia.

past were so quick-sighted, can ye see no Comfort, nor any way how ye might escape this dreadful Danger? But the Eye-springs are broken, they cannot see the Candle that burneth before them, nor discern whether it be Day or Night.

The Soul (finding no comfort in the Eyes) speaks to the Ears: O Ears, who were wont to recreate yourselves, with hearing new pleasant Discourses, and Musick's sweetest Harmony, can you hear any News or Tidings of the least Comfort for me? The Ears are either so deaf, that they cannot hear at all, or the Sense of Hearing is grown so weak, that it cannot endure to hear his dearest Friends to speak. And why should those Ears hear any tidings of joy in Death, who could never abide to hear the glad tidings of the Gospel in this Life? The Ear can Minister no Comfort.

Then she intimates her grief unto the Tongue: O Tongue, who was wont to brag it out with the bravest, where are now thy big and daring words? (Now in my greatest need) canst thou speak nothing in my Defence? Canst thou neither daunt these Enemies with threatening Words, nor entreat them with fair speeches? Alas, the Tongue Two Days ago lay speechless! It cannot in the greatest extremity either call for a little Drink, or desire a Friend to take away with his Finger the Flegm that is ready to choak him.

Finding here no hope of help, she speaks unto the Feet: Where are ye, O Feet, which sometime were so nimble in running, can you carry me no-where out of this dangerous place? the Feet are stone-dead already: If they be not stirred they cannot stir.

Then she directs her Speech unto her Hands: O Hands, who have been so often approv'd for Manhood,

hood, in *Peace* and *War*, and wherewith I have so often defended myself, and offended my Foes; never had I more need than now, *Death* looks me grim in the Face, and kills me: *Hellish Friends* wait about my bed to devour me: Help now, or I perish for ever. Alas! the *Hands* are so weak, and do so tremble, that they cannot reach to the Mouth a spoonful of Supping, to relieve languishing Nature.

The wretched Soul seeing herself thus desolate, and altogether destitute of Friends, Help, and Comfort, and knowing that within an *Hour* she must be in everlasting Pains, retires herself to the Heart (which of all Members is *primum vivens*, and *ultimum moriens*) from whence she makes this doleful lamentation with herself.

O miserable *Carney* that I am! How do the sorrows of *Death* compass me! How do the floods of *Belial* make me afraid! Now have indeed the snares both of the first and second *Death* over-taken me at once. O how suddenly has *Death* stolen upon me with insensible degrees! Like the *Sun*, which the *Eye* perceives not to move, though it be most swift of Motion. How doth *Death* wreak on me his spite without pity! The *God* of *Mercy* hath utterly forsaken me; and the *Devil*, who knows no *Mercy*, waits for to take me. How often have I been warned of this doleful *Day* by the faithful Preachers of *God's Word*, and I made but a jest thereat? What Profit have I now of all my *Pride*, fine *House* and brave *Apparel*? What's become of the sweet *Relish* of all my delicious *Fare*? all the worldly *Goods* which I so carefully gathered, would I now give for a good *Conscience*, which I so carelessly neglected! And what Joy remains now of

* The doleful Lamentation of the Reprobate Soul at the point of Death, 2 Sam. 22. 3. all

all my former *fleshy Pleasures*, wherein I placed my chief delight? Those *Foolish Pleasures*, were but deceitful Dreams, and now they are past, like vanishing Shadows; but to think of those *Eternal Pains*, which I must endure for those short Pleasures, pains me as Hell before I enter into Hell. Yet justly I confess, as I have deserved, I am served, that being made after God's Image, a reasonable Soul, able to judge of mine own Estate, and having Mercy so often offer'd, and I intreated to receive it, I neglected God's Grace, and prefer'd the pleasures of Sin before the Religious Care of pleasing God; lewdly spending my short time, without considering what *Accounts* I should make at my last End. And now all the Pleasures of my Life being put together, countervail not the least part of my present Pains: My Joys were but *transitory*, and gone before I could scarce enjoy them: My Miseries are *Eternal*, and never shall know end. O that I had spent the Hours that I consum'd in Carding, Dicing, Playing, and other vile Exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my Sins, in Fasting, Watching, Praying, and in preparing my Soul, that I might have now departed in the assured Hope of Everlasting Salvation! O that I were now to begin my Life again! How would I contemn the World, and the Vanities thereof! How religiously and purely would I lead my Life! How would I frequent the Church and sanctify the Lord's Day! If Satan should offer me all the Treasures, Pleasures, and Promotions of this World, he should never entice me to forget these Terrors of this last dreadful Hour. But, O corrupt Carcase and smoking Carrion! How hath the Devil deluded us, and how have we served and deceived each other, and

and pull'd swift *Damnation* upon us both! Now is my *Cale* more miserable than the *Beast* that per-
 riseth in a *Ditch*: For I must go answer before
 the *judgment-seat* of the righteous *Judge* of *Heaven*
 and *Earth*, where I shall have none to speak for
 me; and these wicked *Fiends*, who are privy to all
 my evil *Deeds*, will accuse me, and I cannot ex-
 cuse myself. My own heart already condemns me,
 I must needs therefore be damned before his *Judg-*
ment-seat; and from thence be carry'd by these
Infernal Fiends, into that horrible *Prison* of end-
 less *Torments* and utter *Darkness*, where I shall
 never more see light, that first most excellent Thing
 that God made. I who gloried heretofore in be-
 ing a *Libertine*, am now inclosed in the very *Claws*
 of *Satan*, as the trembling *Partridge* is within the
 grining *Talons* of the ravenous *Falcon*. Where
 shall I lodge to Night, and who shall be my *Com-*
panions? O horror to think! O grief to consider!
 O cursed be the day wherein I was born, and let not
 the day wherein my Mother bare me be blessed. Cursed
 be the Man that shew'd my Father, saying, A Child
 is born unto thee, and comforted him. Cursed be
 that Man, because he slew me not. O that my Mo-
 ther might have been my *Grave*, or her *Womb* a per-
 petual *Conception*! Alas is it that I came forth of
 the *Womb* to endure these hellish *Servants*? And that
 my days should thus end with eternal *Shame*? Cursed
 be the Day that I was first united to so lewd a
Body: O that I had but so much favour, as that I
 might never see the *sun*! Our parting is bitter
 and doleful; but our meeting again, to receive
 that dreadful Day, the fulness of our deserved *Re-*
vengeance, will be far more terrible and intolerable.
 But what mean I thus (by too late *Lamentation*) to
 seek to prolong Time? My last Hour is come, I
 hear

hear the *Heart-strings* break; this *filthy House of Clay* falls on my *Head*; here is neither *Hope*, *Help*, nor *Place* of any longer abiding. And must I needs be gone? thou *filthy Carcase*, O *filthy Carcase*, with *fare ill, farewell*, I leave thee. And so all trembling she cometh forth; and forthwith is seized upon by *Infernal Fiends*, who carry her with violence, *torrenti simili*, to the bottomless Lake that burneth with *Fire and Brimstone*,^a where she is kept as a *Prisoner in Torments*, till the general *Judgment of the Great Day*.

The *loathsome Carcase* is afterwards laid in the *Grave*. In which *Action*, for the most part, the *dead bury the dead*; that is, they who are *dead in sin*, bury them who are *dead for sin*: And thus the *Godless and unregenerate Worl ding*, who made *Earth* his *Paradise*, his *Belly* his *God*, his *Lust* his *Law*, as in his *Life* he sowed *Vanity*, so he is now *dead* and reapeth *Misery*. In his *Prosperity* he neglected to serve *God*, in his *Adversity* *God* refuseth to save him, and the *Devil*, whom he long serv'd, now at length pays him his *Wages*. *Detestable* was his *Life*, *Damnable* his *Death*: The *Devil bath his Soul*, the *Grave bath his Carcase*, in which *Pit of Corruption*, *Den of Death*, and *Dungeon of Sorrow*, let us leave the *miserable Caitiff*, rotting with his *Mouth full of Earth*, his *Belly full of Worms*, and his *Carcase full of Stench*, expecting a fearful *Resurrection* when it shall be re-united with the *Soul*, that as they sinned together, so they may be eternally tormented together.

Thus far of the *Miseries of the Soul and Body in Death*, which is but *Cursedness in Part*: Now follows the *Fulness of Cursedness*, which is the *Misery of the Soul and Body after Death*.

^a Rev. 21. 1. Jude 5, 6. 1 Pet. 3. 19.

*Meditations of the Misery of Man after Death,
which is the fulness of Cursedness.*

THE fulness of Cursedness (when it falls upon a Creature not able to bear the brunt thereof) presseth him down to that bottomless ^a deep of the endless ^b Wrath of Almighty God; which is call'd the ^c Damnation of Hell. This fulness of Cursedness is either particular, or general.

Particular, is that which in a less measure of fulness lighteth upon the ^d Soul immediately as soon as she is separated from the Body. For, in the very instant of Dissolution, she is in the Sight and Presence of God. For when she ceaseth to see with the organ of *fleshy Eyes*, she seeth after a *spiritual manner* like Stephen, who ^e saw the glory of God, and Jesus standing at his Right-Hand: Or as a Man, who being *born blind*, and miraculously restor'd to his sight, should see the Sun, which he never saw before. And thereby the testimony of her own Conscience, Christ the Righteous Judge, who knoweth all Things, makes her by his *Omni-present Power*, to understand the Doom and Judgment that is due unto her Sins, and what must be her Eternal State. And in this manner standing in the sight of Heaven, not fit for her uncleanness to come into Heaven, she is said to stand before the Throne of God. And so forthwith she is ^f carried by the Evil Angels, who came to fetch her with violence into Hell, where she is kept as in a Prison, in everlasting Pains and Chains, under dark-

^a Luke 8. 28. and 16. 23. ^b 1 Thes. 1. 10. ^c Mat. 23. 33. ^d Luke 16. 22, 23. ^e 1 Pet. 3. 19. Jude verse 6, 7. ^f Acts 7. 5. ^f Mat. 5. 34. and 23. 21. Luke 12. 20. and 16. 22, 23. 1 Pet. 3. 19. Jude verse 6. Luke 16. 24.

ness unto the Judgment of the Great Day. But not in that extremity of Torments which she shall finally receive at the last Day.

The general fulness of Cursedness is in a & greater measure of sadness, which shall be inflicted upon both thy ^b Soul and Body, when (by the mighty Power of Christ the supreme Judge of Heaven and Earth) the one shall be brought out of Hell, and the other out of the Grave, as Prisoners to receive their dreadful Doom, according to their evil Deeds. How shall the Reprobate (by the roaring of the Sea, the quaking of the Earth, the trembling of the [†] Powers of Heaven, and the terrors of Heavenly Signs) be driven at the World's end, to their Wits end! Oh, what a woful Salutation will there be betwixt the Damned Soul and Body, at their reuniting at that Terrible Day!

O sink of Sin, O lump of Filthiness, (will the Soul say unto her Body) how am I compelled to re-enter into thee, not as into an Habitation to rest, but as a Prison* to be tormented together! How dost thou appear in my sight like Jephtha's Daughter to my greater torment! Would GOD thou hadst perpetually rotted in the Grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, Angels and Men, laid open all these secret sins, which we committed together! Have I lost Heaven for the love of such a stinking Carrion? Art thou the Flesh, for whose Pleasures I have yielded to commit so many Fornications? O filthy Belly, how became I such a Fool as to make thee my God? How

^g 2 Pet. 2. 9. Jude, verse 7. Rev. 11. 18. ^b John 5. 28, 29. Rev. 20. 13. [†] Mat. 24. 29. Luke 21. 24, 25.

* The damned Soul's Apostrophe to the Body at their second meeting.

mad was I for Momentary Joys to incur these Torments of Eternal Pains! *Ye Rocks and Mountains, why skip ye so like Rams, Psalm 144. 4. and will not fall upon me to bide me from the Face of him that comes to sit on yonder Throne; for the Great Day of his Wrath is come, and who shall be able to stand? Rev. 6. 16. 17. Why tremblest thou thus, O Earth, at the Presence of the Lord, and wilt not open thy Mouth and swallow me up, as thou didst Korah, that I be seen no more?*

O damned furies! I would ye might without delay tear me in pieces, on condition that you would tear me into *nothing*! But whilst thou art thus in vain bewailing thy Misery, the *Angels* hale thee violently away from the brink of the Grave, to some place near the *Tribunal-seat of Christ*,ⁱ where being as a cursed Goat separated to stand beneath on Earth, as on ^{the} *Left-hand* of the Judge: *Christ* shall rip up all the Benefits he bestow'd on thee, and the Torments he suffer'd for thee, and all the good Deeds which thou hast omitted, and all the ungrateful Villanies which thou didst commit against *Him* and his *Holy Laws*.

Within thee, thine own *Conscience* (more than a Thousand Witnesses) shall accuse thee; the *Devils* who tempted thee to all thy Lewdness, shall on the one side testify with thy *Conscience* against thee; and on the other side shall stand the *holy Saints* and *Angels*, approving *Christ's* Justice, and detesting so filthy a Creature: behind thee an hideous noise of innumerable Fellow-damned *Reprobates* tarrying for thy company; before thee all the World burning in flaming Fire; above thee an ireful Judge of deserved Vengeance, ready to pronounce his

ⁱ Mat. 13. 41. & Mat. 25. 33.

*Sentence upon thee; beneath thee the fiery and sulphureous Mouth of the bottomless Pit gaping to receive thee. In this woful Estate, to hide thyself will be impossible; (for on that condition thou wouldst wish that the greatest Rock might fall upon thee) to appear will be intolerable; and yet thou must stand forth to receive, with other Reprobates, this thy Sentence, * Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.*

Depart from me.] There is a separation from all Joy and Happiness.

Ye cursed.] There is a black and direful Excommunication.

Into fire.] There is the cruelty of Pain.

Everlasting.] There is the perpetuity of Punishment.

Prepared for the Devil and his Angels.] Here are thy infernal tormenting and tormented Companions.

O terrible Sentence! from which the Condemned cannot escape, which being pronounc'd, cannot possibly be withstood; against which a Man cannot except, and from which a Man can no-where appeal: So that to the Damned nothing remains but Hellish Torments, which know neither ease of Pain nor end of Time. From this Judgment seat thou must be thrust by Angels (together with all the damn'd Devils and Reprobates†) into the bottomless Lake of utter Darkness, that perpetually burneth with fire and brimstone. Whereunto as thou shalt be thrust, there shall be such weeping, woes, and wailing, that the cry of the company of Korah, Dathan, and Abiram, when the Earth swallow'd them up, was nothing comparable to this howling; nay, it will seem un-

* Rev. 6. 16, 17. † Rev. 23. 8.

to thee an *Hell* before thou goest into *Hell*, but to hear it. Into which *bottomless Lake* after that thou art once *plung'd*, thou shalt ever be falling down, and never meet a *bottom*; and in it thou shalt ever *lament*, and none shall *pity thee*; thou shalt always *weep* for *pain of the fire*, and yet *gnash thy teeth* for the extremity of *Cold*: Thou shalt *weep* to think that thy *Miseries* are *past remedy*: Thou shalt *weep* to think, that to *Repent* is to no purpose: thou shalt *weep* to think, how for the shadows of short *pleasures* thou hast incurr'd these *sorrows* of eternal *pains*: Thou shalt *weep* to see how that *weeping* itself can *nothing prevail*; yea, in *weeping*, thou shalt *weep* more *Tears* than there is *Water* in the *Sea*; for the *Water* of the *Sea* is *finite*, but the *weeping* of a *Reprobate* shall be *infinite*.

There thy *lascivious Eyes* shall be afflicted with sights of ghastly *Spirits*; thy curious *Ears* shall be affrighted with hideous noise of *howling Devils*, and the *gnashing Teeth* of *Damned Reprobates*; thy dainty *Nose* shall be cloy'd with noisome stench of *Sulphur*; thy delicate *Taste* shall be pained with intolerable *bunger*; thy *drunken Throat* shall be parch'd with *urquenchable thirst*; thy *Mind* shall be tormented to think, how for the love of *abusive Pleasures*, which perished e'er they budded, thou so foolishly lost *Heaven's Joys*, and incurr'dst *Helish Pains*, which last beyond *Eternity*. Thy *Conscience* shall ever sting thee like an *Adder*, when thou thinkest how often *Christ* by his *Preachers* offer'd the *Remission of sins*, and the *Kingdom of Heaven* freely unto thee, if thou wouldst but *Believe* and *Repent*; and how easily thou might'st have obtain'd *Mercy* in those *Days*; how near thou wast manytimes to have *Repented*, and yet didst suffer the *Devil* and the *World* to keep thee still

still in Impenitency, and how the Day of Mercy is now past, and will never dawn again.

How shall thy Understanding be rack'd to consider, how for Momentany Riches thou hast lost eternal Treasure, and changed Heaven's Felicity for Hell's Misery, where every part of thy Body, without intermission of Pain, shall be continually tormented alike.

In these Hellish Torments, thou shalt be for ever depriv'd of the beautiful sight of GOD, wherein consisteth the Sovereign Good and life of the Soul; Thou shalt never see Light, nor the least sight of Joy, but lie in a perpetual Prison of utter Darkness, where shall be no Order, but Horror; no Voice but of Blasphemers and Howlers; no Noise but of Tortures, and Tortured; no Society, but of the Devil and his Angels; who being tormented themselves, shall have no other ease, but to wreak their Fury in tormenting thee: Where shall be Punishment without Pity; Misery without Mercy; sorrow without Succour; crying without Comfort; Mischiefe, without Measure; Torment, without Ease; where the Worm dieth not, and the Fire is never quenched; where the Wrath of God shall seize upon the Soul and Body, * as the flame of Fire doth on the lump of Pitch or Brimstone In which flame thou shalt ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of Death, and never rid of those pangs, not knowing end of thy Pains. So that after thou hast endured them so many Thousand Years as there are Grass on the Earth, or Sands on the Sea-shore, thou art no nearer to have an end of thy Torments, than thou wast the first Day that

* Mat. 9.

thou wast cast into them; yea, so far are they from ending, that they are ever but *beginning*. But if after a *thousand times so many thousand Years*, thy Damned Soul could but conceive a *hope* that those *her Torments* should have an end, this would be some comfort to think, that at length an end will come: But as oft as the *Mind* thinketh of this Word *Never*, it is another Hell in the midst of Hell.

This Thought shall force the Damned to cry, *ai, ai*, as much as they shall say, *ex dei, ex dei*, O Lord, *not ever, not ever*, Torment, us thus. But their *Consciences* shall answer them as an *Echo*, *dei, dei*, ever, ever. Hence shall arise their doleful *ai, ai*, wo and *alas* for evermore.

This is that *second Death*, the general perfect fullness of all *Cursedness* and *Misery*, which every Damned Reprobate must suffer, so long as GOD and his *Saints* shall enjoy *bliss* and *felicity* in Heaven for evermore.

Thus far of the *Misery* of Man in his State of *Corruption*; unless he be renewed by *Grace* in *Christ*.

Now followeth the *knowledge* of Man's self, in respect to his State of *Regeneration* in *Christ*.

Meditations of the State of a Christian reconciled to God in Christ.

NOW let us see how happy a Godly Man is in his State of *Renovation*, being reconcil'd to God in *Christ*.

The Godly Man, whose corrupt Nature is renewed by *Grace* in *Christ*, and become a *New Creature*, is blessed in a *Threefold* respect. First, In his *Life*. Secondly, In his *Death*. Thirdly, After *Death*.

I. His

1. His Blessedness during his Life is but in part, and that consists in Seven Things.

1. Because he is *Conceived of the Spirit* in the Womb of his Mother the Church, and is *Born*, not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God, who in Christ is his *Father*. So that the *Image of God his Father* is renewed in him every Day more and more.

2. He hath for the Merits of Christ's Sufferings, all his Sins, *Original* and *Actual*, with the Guilt and punishment belonging to them, freely and fully forgiven unto him. And all the *Righteousness of Christ* as freely and fully imputed unto him; and so God is freely reconciled unto him, and *approveth him* as righteous in his sight and account.

3. He is freed from Satan's *bondage*; and is made a *brother of Christ*, *fellow-heir* of his Heavenly Kingdom and a *Spiritual King and Priest*, to offer up *Spiritual Sacrifices* to God by Jesus Christ.

4. God *spareth him* as a Man *spareth his own Son* that serveth him: And this *sparing* consists,

1. Not taking notice of every Fault, but bearing with his Infirmities, *Exod. 34. ver. 6, 7.* A loving Father will not cast his Child out of Doors in his Sicknes.

2. Not making his Punishment when he is chastened, as great as his deserts, *Psal. 103. 10.*

3. Chastening him moderately, when he seeth that he will not by any other means be reclaim'd, *2 Sam. 7. 14, 15. 1 Cor. 11. 32.*

a John 3. 5. *b* John 1. 13. *c* Gal. 4. 6, 7. *2* Cor. 9. 8. *d* Eph. 4. 2, 3, 13. *e* Rom. 4. 8, 25. *f* Rom. 8. 1, 2. *g* 1 Pet. 2. 24. *h* Rom. 4. 5, 19. *i* 2 Cor. 5. 19. *j* Rom. 8. 23, 24. *k* Acts 16. 18. *l* Eph. 2. 2. *m* John 29. 17. *n* Rom. 8. 20. *o* Rom. 8. 17. *p* Rev. 1. 6. *q* 1 Pet. 2. 5. *r* Mal. 3. 17.

In 4. Graciously accepting his Endeavours, notwithstanding the Imperfection of his Obedience, and so preferring the willingness of his Mind before the worthiness of his Work, 2 Cor. 8. 12.

5. Turning the Curses which we deserv'd, to Crosses and Fatherly Corrections; yea, all ⁿ Things, all ^p Calamities of this Life, & Death itself, yea, his ^r very Sins unto his good.

6. God gives him his *Holy Spirit*,

1. *Sanctifieth* him by Degrees throughout; ^t so that he doth more and more die to Sin, and live to Righteousness.

2. *Assures* him of his ⁿ Adoption, and that he is by Grace the Child of God.

3. *Encourageth* him to come with ⁿ boldness and confidence into the presence of God.

4. *Moveth* him without fear to say unto him, ⁿ *Alba Father*.

Which 5. *Poureth* into his Heart the gift of *sanctified Prayer*.

6. *Perswadeth* him, that both he and his Prayers are accepted and heard of God for Christ his *Mediator's* sake.

7. Fills him with { 1. *y* Peace of Conscience.
2. *Joy* ⁿ in the Holy Ghost; in comparison whereof all Earthly Joys seem vile and vain unto him.

• Rom. 8. 28. p. Psal. 89. 31. 33. and 119. 71. Heb. 12. 10. 2 Cor. 12. 7. q 1 Cor. 15. 54. 55. Heb. 2. 14. 15. r Luke 22. 31. 32. Psal. 51. 13. 14. Rom. 5. 20. 21. / 1 Thes. 5. 24. f Rom. 8. 5. 10. u Rom. 8. 16. w Heb. 4. 16. Eph. 3. 12. x Gal. 4. 6. Rom. 8. 15. 16. y Rom. 5. 1. and 14. 17. z Rom. 14. 17.

6. He has a recovery of his ^a Sovereignty over the *Creatures*, which he lost by *Adam's Fall*: And from thence ^b free Liberty of using all things which God has not ^c restrained, so that he may use them with a good ^d Conscience. For to all things in *Heaven* and *Earth* he has a sure ^e Title in this Life; and he shall have the *Plenary* and peaceable ^f Possession of them in the Life to come. Hence it is, that all *reprobates* are but usurpers of all that they possess, and have no ^g Place of their own but *Hell*.

7. He has the Assurance of God's Fatherly Care and Protection, Day and Night over him; which Care consists in Three Things:

1. In ^h providing all things necessary for his Soul and Body concerning this Life, and that which is to come; so that he shall be sure either to have enough, or Patience to be content with that he has.

2. In that God gives his *Holy Angels* as ⁱ Ministers, a charge to attend upon him always for his good; yea, in Danger, to pitch their Tents about him for his Safety, wherever he be. Yea, GOD's Protection shall defend him as a ^k Cloud by Day, and as a pillar of Fire by Night: And his Providence ^l shall hedge him from the power of the Devil.

3. In that ^m the eyes of the Lord are upon him, and his ears continually open, to see his state, and to hear his Complaint; and in his good time ⁿ to deliver him out of all his Troubles.

^a Psal. 8. 5, &c. Heb. 2. 7, 8. ^b Rom. 14. 14. 1 Tim. 4. 2, &c. ^c Cor. 9. 19, 20. ^d 1 Cor. 3. 22, 23. Heb. 1. 7. ^e 1 Cor. 3. 22. ^f Mat. 25. 34. 1 Per. 1. 4. ^g Acts 1. 25. ^h Mat. 6. 32. 2. Cor. 12. 14. Psal. 23. and 34. 9, 10. ⁱ Heb. 1. 14. Psal. 34. 7. and 91. 11. ^j Isa. 4. 5. ^k Job. 1. 10. ^l Psal. 34. 15. Gen. 7. 1. ^m Psal. 34. 19.

Thus far of the Blessed Estate of the Godly and Regenerate Man in this Life. Now of his Blessed Estate in Death.

2. *Meditations of the blessed Estate of a Regenerate Man in his Death.*

WHEN GOD sends Death as his Messenger, for the Regenerate Man, he meets him half the way to Heaven; for his ^a Conversation, and ^b Affection is there before him; Death is neither strange nor fearful unto him. Not strange, because he ^c died daily; nor fearful, because whilst he liv'd, he was dead; and his Life was ^d hid with God in Christ. To die unto him therefore is nothing else in effect, but ^e to rest from his Labour in this World, to go home to his ^f Father's House, unto the ^h City of the living God, the Heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first-born, to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New-Covenant. Whilst his Body is sick, his Mind is sound; for ¹ God maketh his Bed in his sickness, and strengtheneth him with Faith and Patience upon his Bed of Sorrow: And when he begins to enter into the way of all the World, he giveth (^k like Jacob, Moses, and Joshua) to his Children and Friends godly Exhortations and Counsels, to serve the true God, to worship him truly all the Days of their Life. His blessed Soul breatheth nothing but Blessings, and such speeches as favour a sanctified spirit. As his outward Man decayeth, so his

^a Phil. 3. 20. ^b Col. 3. 2. ^c 1. Cor. 1. 31. ^d Col. 3. 3. ^e Rev. 14. 13. ^f 2. Cor. 5. 6. ^g John 14. 2. ^h Heb. 12. 22, &c. ⁱ Psal. 41. 3. ^k Gen. 49.

inward Man increaseth and waxeth stronger: When the speech of his Tongue faltereth, the sighs of his Heart speak louder unto God: When the sight of the Eyes faileth, the *Holy Ghost* illuminates him inwardly with abundance of *spiritual light*. His Soul feareth not, * but is bold to go out of the Body, and to dwell with her Lord. He sigheth out with Paul, ¹ Cupio dissolvi, I desire to be dissolved, and to be with Christ. And with David, ^m As the Heart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God? He prayeth with the Saints, ⁿ How long O Lord, which art holy and true? ^o Come Lord JESUS, come quickly. And when ^p the appointed time of Dissolution is come, knowing that he goeth to his ^q Father and Redeemer in the peace of a good Conscience, and the assured perswasion of a forgiveness of all his Sins, in the Blood of the Lamb, he sings with blessed Old Simon his ^r Nunc dimittis; Lord, now lettest thou thy servant depart in Peace, &c. and surrenders up his Soul, as it were with his own Hands, into the Hands of his heavenly Father, saying with David, ^s Into thy Hands, O Father, I commend my Soul, for ^t thou hast redeemed me; O Lord, thou God of truth. And saying with Stephen, ^u Lord Jesus, receive my Spirit. He no sooner yields up his sacred Ghost, but immediately the ^v Holy Angels, who attended upon him from his Birth unto his Death, ^w carry and accompany his Soul into Heaven, as they did the Soul of Lazarus into Abraham's Bosom, which

* 2 Cor. 5. 8. 1 Phil. 1. 23. ^m Psal. 42. 2. ⁿ Rev. 6. 10. ^o Rev. 22. 10. ^p Job. 14. 4. ^q Psal. 31. 5. ^r Luke 2. 29. Psal. 37. 37. Isa. 57. 2. ^s Psal. 31. 5. ^t Acts 7. 59. ^u Mat. 18. 12. Acts. 12. 15, and 27. 23. ^v Luke 16. 22.

is the * *Kingdom of Heaven*, whither only good *Angels* and good *Works* do accompany the *Soul*; the one to deliver their *charge*, the other to receive their *Reward*.

The *Body* in convenient time, as the sanctify'd *Temple of the Holy Ghost*, the *Members* of *Christ* nourish'd by his *Body*, the * *price of the blood of the Son of God*, is by his Fellow-Brethren reverently laid to *Sleep* in his *Grave*, as in the *Bed of Christ*. in an assured *Hope* to *awake in the Resurrection of the First*, at the last *Day*, to be partaker with the *Soul* of *Life* and *Glory* everlasting. And in this respect not only the *Souls*, but the very *Bodies* of the *Faithful* also are termed *Blessed*.

Thus far of the *Blessedness* of the *Soul* and *Body* of the *Regenerate Man* in *Death*. Now let us see the *Blessedness* of the *Soul* and *Body* after *Death*.

3. *Meditations of the Blessed Estate of the Regenerate Man after Death.*

THIS Estate has Three Degrees.

1. From the *Day of Death* to the *Resurrection*.
2. From the *Resurrection* to the pronouncing of the *Sentence*.
3. After the *Sentence*, which lasts eternally.

As soon as ever the *Regenerate Man* has yielded up his *Soul* unto *Christ*, the holy *Angels* take her into their *Custody*, and *immediately* carry her

* *Mat.* 8. 11. *Luke* 13. 28. *Acts* 15. 10, 11. *Eph.* 1. 10. *Heb.* 11. 9, 10, 16. and 12. 22, 23. *Luke* 19. 9. and 9. 31. * *Psal.* 91. 11. *Heb.* 1. 14. * *Rev.* 14. 13. and 22. 12. * *1 Cor.* 6. 15. * *1 Cor.* 6. 15. * *Mat.* 26. 26. * *1 Cor.* 6. 20. *1 Pet.* 1. 19. * *1 Thel.* 4. 14. *Acts* 7. 6. and 8. 2. * *Dan.* 12. 2. *John* 5. 28. * *Luke* 14. 14. *1 Thel.* 4. 16, 17. *Rev.* 14. 13. * *Luke* 16. 22. into

into Heaven, and there present her ^b before Christ where she is Crowned with a ^c Crown of Righteousness and Glory; not which she has deserved by her good Works, but which God has Promised of his free Goodness, to all those who of Love have in this Life unfeignedly served him and sought his Glory.

Oh, what Joy will it be to thy Soul! which was wont to see nothing but Misery and Sinners, now to behold the Face of the God of Glory; yea, to see Christ welcoming thee, as soon as thou art presented before him by the Holy Angels, with an *Euge, bone serve! well done, and welcome, good and faithful servant, &c. enter into thy Masters joy.* ^d And what Joy will this be to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, and Powers: All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Confessors, and all the Souls of thy Friends, Parents, Husband, Wives, Children, and the rest of God's Saints, who departed before thee in the true Faith of Christ, standing before God's Throne in Bliss and Glory? If the Queen of Sheba beholding the Glory and Attendance given to Solomon, as it were ravished therewith, brake out and said, *Happy are thy Men, happy are these thy Servants which stand ever before thee, and hear thy Wisdom!* How shalt thy Soul be ravished to see herself by Grace admitted to stand with this Glorious Company! To behold the Blessed Face of Christ, and to hear all the Treasures of his Divine Wisdom! How shalt thou rejoice to see so many thousand thousand welcoming

^b Heb. 1. 14. and 12. 24. ^c 2 Tim. 4. 8. Rev. 2. 10. 1 Pet. 5. 4. ^d Col. 1. 6. Eph. 1. 21. ^e 1 Kings 10. 8.

thee into their Heavenly Society! For as they all rejoice'd at thy Conversion, & so will they now be much more joyfull to behold thy Coronation; and to see thee receive thy Crown, & which was laid up for thee against thy coming. For there the Crown of Martyrdom, shall be put on the Head of a Martyr, who for Christ's Gospel's sake endur'd Torments; the Crown of Virginity on the Head of a Virgin, who subdu'd Concupiscence; the Crown of Piety and Chastity on the Head of them, who sincerely profess'd Christ, and kept their Wed-lock Bed undefiled; the Crown of Good Works on the good Alms-giver's Head, who liberally reliev'd the Poor; the Crown of Incorruptible Glory on the Head of those good Pastors, who by their Preaching and good Example, have Converted Souls from the Corruption of Sin, to glorify God in Holiness of Life. Who can sufficiently express the rejoicing of this Heavenly Company to see thee thus crown'd with Glory, array'd with the shining-Robe of Righteousness, and to behold the palm of Victory put into thy Hand? Oh, what Gratulations will there be, that thou hast escap'd all the Miseries of the World, the Snares of the Devil, the Pains of Hell, and obtain'd with them thy Eternal Rest and Happiness? For there every one joyeth as much in anothers Happiness as in his own, because he shall see him as much loved of God as himself. Yea, they have as many distinct Joys, as they have Co-partners of their Joy. And in this joyfull and blessed State, the Soul resteth with Christ in Heaven, till the Resurrection; * when-as the number of her Fellow-servants and Brethren be fulfill'd, which the Lord termeth but a little Season.

f Luke 15. g 1 Tim. 4. 8. b Rev. 7. 9. * Rev. 7. 9.

The

The Second Degree of Man's Blessedness after Death, is from the Resurrection to the pronouncing of the final Sentence. For at the last Day,

1. The Elementary Heavens, Earth, and all Things therein, shall be *1* Dissolved, and purified with Fire.

2. At the *1* sound of the last Trumpet, or Voice of Christ, the Arch-Angel, the very same Bodies which the Elect had before (tho' turn'd to Dust and Earth) shall arise again. And in the same instant, every Man's Soul shall re-enter into his own Body by virtue of the *1* Resurrection of Christ their Head, and be made *1* alive, and rise out of their Graves, as if they did but awake out of their Beds; and howsoever Tyrants beman-gled their Bodies in pieces, or consum'd them to Ashes; yet shall the Elect find it true at that Day, That not an Hair of their Heads is perished.

3. They shall come forth out of their Graves, like so many Josephs out of Prison, or Daniels out of the Lions-Den, or Jonabs out of the Whale's Belly.

4. All the Bodies of the Elect being thus made alive, shall arise in that *1* Perfection of Nature, whereunto they should have attain'd by their Natural Temperament, if no Impediment had hindered; and in the Vigor of Age, that a perfect Man is at about 33 Year Old, each in their proper Sex. Whereunto Divines think the Apostle alludeth, when he saith, *1* Till we all come unto a perfect

1 2 Per. 3. 10, 12, 13. *1* 1 Cor. 15. 52. 1 Thess. 4. 16. John 5. 28. Ezek. 37. 7, 8, &c. 1 Rom. 8. 11. Phil. 3. 10. 11. 1 Thess. 4. 14. *m* Rom. 5. 17. 1 Cor. 15. 22. Mat. 19. 30. 1 Thess. 4. 14. Dan. 6. 23. *n* Isa. 65. 23. *o* Tertul- de Resurrect. c. 6. Hier. Epist. 27. and 61. Aug. lib. 12. de civit. Dei, cap. 17. & omnes Theologi in 4 Sent. dist. 1. 44.

Man

Man, unto the measure of the Age ° (or stature) of the fulness of Christ. Whatsoever imperfection was before in the Body (as Blindness, Lameness, Crookedness) shall then be done away. Jacob shall not halt, nor Isaac be blind, nor Leah bleary-eyed, nor Mephibosheth be lame: For if David would not have the blind and lame to come into his House, much less will Christ have blindness and lameness to dwell in his heavenly Habitation. Christ made all the blind to see, the dumb to speak, the deaf to hear, the lame to walk, &c. that came to him to seek his Grace on Earth; much more will he heal all their imperfections, whom he will admit to his Glory in Heaven. ¶ Among those Tribes, there is not one feeble, but the lame Man shall leap as an Hart, and the dumb Man's Tongue shall sing: And it is very probable, That seeing God Created our first Parents, not Infants, or Old men, but of a perfect Age or Stature: The ἀνάστασις, or new Creation from Death, shall every-where be more perfect than the πλάσις or first Frame of Man, from which he fell into the State of the Dead. Neither is it like, that Infancy being imperfection, and Old Age corruption, can well stand with the State of a perfect Glorify'd Body.

5. The Bodies of the Elect being thus raised, shall have Four most excellent and supernatural Qualities: For,

1. They shall be raised in Power, ° whereby they shall for ever be freed from all Wants and Weaknesses, and enabled to continue without the use of Meat, Drink, Sleep, and other former Helps.

° Eph. 4. 13. Ita communiter credunt Theologi in 4. Sent. dist. 44. Vide Aug. de Civit. Dei. lib. 22. c. 15. and 16. p Psal. 105. 37. Iſa. 35. 6. q 1 Cor. 15. 43.

2. In *Incorruption*, whereby they shall never be subject to any manner of Imperfections, Blemish, Sickness, or Death.

3. In *Glory*, whereby their Bodies shall shine as bright as the Sun in the Firmament, and which being made Transparent, their Souls shall shine through, far more glorious than their Bodies. Three glimpses of which Glory were seen: First, in *Moses's Face*: Secondly, In the *Transfiguration*: Thirdly, In *Stephen's Countenance*: Three Instances and Assurances of the Glorification of our Bodies at that glorious Day. Then shall David lay aside his *Shepherd's Weed*, and put on the *Robe of the King's Son Jesus*, not *Jonathan's*. Then every true *Mordecai* (who mourned under the *Sack-cloth* of this corrupt *Flesh*) shall be array'd with the *King's Royal Apparel*, and have the *Crown Royal* set upon his *Head*, that all the World may see, how it shall be done to him whom the *King of Kings* delighteth to honour. If now the rising of the Sun makes the Morning so glorious; how glorious shall that Day be, when innumerable millions of millions of Bodies of *Saints and Angels*, shall appear more glorious than the brightness of the Sun! the *Body of Christ* in Glory surpassing all.

4. In *Agility*, whereby our Bodies shall be able to ascend, and meet the Lord at his glorious coming in the Air, as *Eagles* flying unto their *Blessed Carcase*. To this Agility of the *Saints* glorious Bodies, the Prophet al-

1 Cor. 15. 41. Isa. 65. 20. Math. 13. 43. Luke 9. 31.
1 Thess. 4. 17. Exod. 34. 29. Math. 17. 2. Acts
6. 15. 1 Sam. 18. 4. Helt. 6. 4. Math. 24. 28.
Iudes,

ludes, saying, * *They shall renew their strength: They shall mount up with wings as Eagles: They shall run and not be weary: They shall walk and not faint.* And to this state may that Saying of *Wisdom*^a be re-ferr'd; *In the time of their Vision, they shall shine, and run to and fro as sparks amongst the stubble.*

And in respect of these Four Qualities, ^b Paul calleth the raised Bodies of the E-lect, *Spiritual*; for they shall be spiritual in Qualities, but the same still in Substance.

And howsoever sin and corruption make a Man in this state of Mortality lower than Angels; yet surely when God shall thus crown him with Glory and Honour, I cannot see how Man shall be any thing inferior to Angels: For, are they Spirits? ^c So is Man also in respect of his Soul; yea, more than this; they shall have also a Spiritual Body, fashioned like unto the glorious Body^d of the Lord Jesus Christ, in whom Man's Nature is exalted by a Personal Union, into the Glory of the Godhead^e, and individual Society of the Blessed Trinity; an Honour which he never vouchsafed Angels. And in this respect Man hath a Prerogative above 'em. ^f Nay, they are but Spirits appointed to be Ministers unto the Elect, and as many of them, who at the first disdained this Office, and would not keep their first standing, were for their Pride^g hurled into Hell. This lesseneth not the Dignity of Angels, but extols the greatness of God's love to Mankind.

But as for all the Elect, who at that second and sudden coming of Christ, shall be found quick and

* Isa. 40. 31. ^a *Wisd.* 3. 7. ^b *1 Cor.* 15. 46. ^c *Psal.* 8. 5. ^d *Phil.* 3. 21. ^e *Heb.* 2. 16. ^f *Heb.* 1. 14. *Psal.* 91. 11. ^g *Jude,* verse 6. ^b *2 Pet.* 2. 4. living

living, the ^r Fire that shall burn up the Corruption of the *World*, and the Works therein, shall in a ^s moment, in the twinkling of an Eye, overtake them, as it ^b finds them, either grinding in the Mill of Provision, or walking the Fields of Pleasure, ~~or lying~~ in the Bed of ease; and so (burning up their Dross and Corruption) of Mortal make them Immortal Bodies; and this change shall be unto them in stead of Death.

Then shall the *Soul* with joyfulness greet her *Body*, saying, O well met again my dear Sister! How sweet is thy Voice! How comely is thy Countenance, having lain hid so long in the Clefts of the Rocks, and in the secret Places of the *Grave*! Thou art indeed an Habitation fit, not only for me to dwell in, but such as the *Holy Ghost* thinks meet to reside in, as his *Temple* for ever. The Winter of our Affliction is now past; the Storm of our Misery is blown over and gone. The Bodies of our Elect Brethren appear more glorious than the Lilly-flowers on the Earth: The time of singing *Hallelujahs* is come, and the voice of the Trumpet is heard in the Land. Thou hast been my Yoke-fellow in the Lord's labours, and Companion in Persecutions and wrongs for *Christ* and his Gospel's sake; now shall we enter together into our Master's joy. As thou hast born with me the Cross, so shalt thou now wear with me the Crown: As thou hast with me sowed plenteously in Tears, so shalt thou reap with me abundantly in Joy. O blessed, ay blessed be that God! who (when yonder *Reprobates* spent their whole time in Pride, fleshly Lusts, Eating, Drinking, and prophane Vanities) gave us Grace

^f 2 Pet. 3. 10, 11, 12. ^g 1 Cor. 15. 51. ^b Luke 17. 31. ⁱ The Elect Soul's Apostrophe to the Body, at their first meeting in the Resurrection, Cant. 2. 14.

to join together in Watching, Fasting, Praying, reading the *Scriptures*, keeping the *Sabbaths*, hearing *Sermons*, receiving the *Holy Communion*, relieving the *Poor*, exercising in all humility the *Works of Piety to God*, and walking conscionably in the *Duties of our calling towards Men*. Thou shalt anon hear no mention of thy Sins, for they are remitted and covered, but every good work^k, which thou hast done for the *Lord's* sake, shall be rehearsed, and rewarded.

Chear up thy Heart, for thy Judge is flesh of thy flesh, and bone of thy bone^l. Lift up thy head, behold these glorious Angels, like so many Gabriels flying towards us, to tell us, ^m *That the Day of our Redemption is come*, and to convey us in the Clouds, to meet our Redeemer in the Air. Lo, they are at hand: ⁿ *Arise therefore, my Dove, my Love, my fair One, and come away*. And so like Roes or young Harts, they run with Angels towards Christ over the trembling Mountains of Bether.

6. Both quick and dead being thus revived and glorify'd, shall forthwith (by the Ministry of God's holy Angels^o) be gather'd from all the quarters and parts of the World, and caught up together in the Clouds, to meet the Lord in the Air; and so shall come with him, as a part of his glorious Train, to ^p judge the Reprobates and evil Angels. the Twelve Apostles shall sit upon Twelve Thrones (next Christ) ^q to judge the Twelve Tribes, (who refused to hear the Gospel Preach'd by their Ministry) and all the Saints (in honour and order) shall stand next unto them, as Judges also to judge the evil Angels

^k Psal. 32. 1. ^l Dan. 9. 21, &c. ^m Luke 21. 28.
ⁿ Cant. 2. 1. 3. *verse* 17. ^o Luke 17. 34, 35, 36. ¹ Thes.
 4. 17. ^p 1 Cor. 6. 1, 3. ^q 1 Cor. 6. 2, 3.

and earthly-minded Men. And as every of them receiv'd Grace in this Life, to be more zealous of his Glory, and more faithful in his Service than others; ^r so shall their glory and reward be greater than others in that Day.

The place whither they shall be gathered unto Christ, and where Christ shall sit in Judgment, shall be in the Air, ^r over the Valley of Jehoshaphat, by Mount Olivet, near unto Jerusalem, Eastward from the Temple; as it is probable for Four Reasons.

1. Because the holy Scripture seems to intimate so much in plain words, ^r I will gather all Nations into the Valley of Jehoshaphat, and plead with them there. ^u Cause thy mighty one to come down, O Lord, let the Heathen be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge the Heathen round about. Jehoshaphat signifieth, the Lord will judge. And this Valley was so call'd, from the great ^v Victory which the Lord gave ^x Jehoshaphat and his People over the Ammonites, Moabites, and Inhabitants of Mount Seir. Which Victory was a Type of the final Victory, which Christ, the Supreme Judge shall give his Elect over all their Enemies in that place, at the last Day, as all the Jews interpret it. See Zeck. 14. 4, 5. Psal. 51. 1, 2. &c. all agreeing that the Place shall be thereabouts.

^r Rev. 22. 12. 2 Cor. 9. 6. ^s 1 Thes. 4. 17. ^t Joel 3. 1, 2. ^u verse 11, 12. ^w 2 Chron. 30. ^x Near this Valley was Mount Moriah, where Abraham Sacrificed Isaac, Gen. 22. Jacob saw Angels ascending and descending on a Ladder, Gen. 28. The Angel put up his sword, and fire from Heaven burnt the Sacrifice in *Aramiab's* floor, 2 Sam. 24. Solomon builded the Temple, 2 Chron. 3. 1. Christ Preach'd the Gospel, suffered his Passion, and entred into his Glory. *Carth.* in Gen. 21.

2. Be-

2. Because that as *Christ* was *thereabouts* Crucified, and put to open shame; so over that Place his glorious Throne should be erected in the *Air*, when he shall appear in *Judgment*, to manifest his *Majesty* and *Glory*. For it is meet that *Christ* should in that Place judge the World with Righteous Judgment, where he himself was unjustly judged and condemned.

3. Because that the Angels shall be sent to gather together the *Elect* from the four Winds, from one end of Heaven to the other; it is most probable, that the place whither they should be gathered to, shall be near *Jerusalem*, and the Valley of *Jeboshaphat*; which ² *Cosmographers* describe to be in the midst of the superfiice of the Earth; if the *termini* a quibus be the four Parts of the World, the *terminus ad quem* must be about the Center.

4. Because the Angels told the Disciples, that as they saw ¹ *Christ* ascend from Mount *Olivet*, which is over the Valley of *Jeboshaphat*, so he shall in like manner come down from Heaven. This is the Opinion of ² *Aquinas* and all the Schoolmen, except *Lombard* and *Alexander Hales*.

5. Lastly, when *Christ* is set in his glorious ^a Throne, and all the ^b many Thousands of his Saints and Angels, shining more bright than so many Suns in Glory, sitting about him; and the Body of *Christ* in glory and brightness surpassing them all;

^a The Sea beyond *Jordan* towards *Tyrus* cutteth the midt of the World. And *Ezechiab* saith to *Jerusalem*, In medio gentium posui eam. That from *Sion*, as from a Centre, the Law should be published to all Nations, and there all Nations shall be judged according to the Law. *Rom* 2. 12. *y Acts* 1. 11. ² *Richard de Villa nova*, *Thom.* in 1 Sent. dist. 47. 48. ^a *Mat.* 25. 31. ^b *Jude* verse 14. *Rev.* 20. 11, 12; *Mat.* 19. 28. *Hil.* in *Cast.* 21. *Anf.* in *Mat.* c. 25.

The Reprobates being separate and remaining beneath upon the Earth (for the *Right-hand* signifies a blessed, the *left-hand* a cursed estate) Christ will first pronounce the sentence of *Absolution*, and bliss upon the *Bless*: First, because he will thereby increase the grief of the Reprobate that shall hear it. Secondly, to shew himself more prone to *Mercy* than to *Judgment*. And thus from his *Throne of Majesty* in the *Air*, he shall (in the sight and hearing of all the *World*) pronounce unto his *Elect*,
b Come ye blessed of my Father, and inherit the Kingdom prepared for you from the beginning of the world, &c.

Come ye] Here is our Blessed Union with Christ, and by him with the whole *Trinity*.

Blessed] Here is our Absolution from all Sins, and our plenary Endowment with all *Grace* and *Happiness*.

Of my Father] Here is the *Author*, from whom by Christ proceeds our *Felicity*.

Inherit] Here is our *Adoption*.

The Kingdom] Behold our *Birth-right* and Possession.

Prepared] See God's Fatherly Care for his Chosen.

From the Foundation of the World] O the Free, Eternal, Unchangeable Election of God!

How much are those Souls bound to Love God, who of his meer Good-will and Pleasure chose and loved them, before they had done either good or evil?

For I was hungry, &c.] O the Goodness of Christ, who takes notice of all the good works of his Children to reward them! How great is his Love to poor Christians, who takes every work of *Mercy*

a Psal. 145. 9. *Isa.* 28. 21. *b* Mat. 25. 34. *c* Rom. 9. 3. done

done to them for his sake, as if it had been done to himself: ¹ Come ye unto me, in whom ye have believed, before ye saw me, and whom ye have loved and sought for with so much Devotion, and through so many Tribulations; come now, from Labour to Rest, from Disgrace to Glory, from the jaws of Death, to the Joys of Eternal Life. For ² my sake ye have been railed upon, reviled and cursed. But now it shall appear to all those cursed Esau's, that you are the true Jacobs, that shall receive your Heavenly Father's Blessing; and blessed shall you be. ³ Your Fathers, Mothers, and nearest Kindred forsook and cast you off, for my Truth's sake, which you maintain'd; but now my ⁴ Father will be unto you a Father, and you shall be his Sons and Daughters for ever. You were cast out of your Lands and Livings, and forsook all for my sake and the Gospel's; but that it may appear that you have not lost your Gain, but gained by your Loss; in stead of an Earthly Inheritance and Possession, you shall Possess with me the Inheritance of my Heavenly Kingdom; where you shall be for Love, Sons; for Birth-right, Heirs; for Dignity, Kings; for Holiness, Priests; and you may be bold to enter into the Possession thereof now, because my Father prepar'd and kept it for you ever since the first Foundation of the World was laid.

Immediately after this Sentence of Absolution and Benediction, every one receiveth his Crown, which Christ ⁵ the Righteous Judge puts upon their Heads, as the Reward which he has Promised of his Grace and Mercy, unto the Faith and Good Works of all them that loved his appearing. Then every one taking his Crown from

¹ John 20. 29. ² 1. Pet. 1. 8. ³ Matth. 5. 11. ⁴ Psal. 27. 10. Matth. 19. 29. ⁵ John 20. 17. ⁶ 2 Cor. 6. 18. ⁷ 2 Tim. 4. 8. ⁸ 1 Pet. 5. 4. Rev. 4. 10.

his Head, shall lay it down (as it were) at the Feet of Christ; and prostrating themselves, shall with one Heart and Voice, in a heavenly sort and consort say, Praise, and Honour, and Glory and Power, and Thanks, be unto thee, O blessed Lamb, who sittest upon the Throne, wert killed, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore Amen.

Then ^d shall they sit in their Thrones and Orders, as Judges of the Reprobates, and Evil Angels, by approving and giving Testimony to the Righteous Sentence and Judgement of Christ the Supreme Judge.

After the pronouncing of the Reprobates Sentence and Condemnation, Christ will perform Two solemn Actions.

1. ^e The Presenting of all the Elect unto his Father: Behold, O Righteous Father, these are they whom thou gavest me, I have kept them and none of them is lost; I gave them thy word, and they believe it. and the World hated them, because they were not of the World even as I was not of the World. And now, Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, and that I may be in them, and thou in me, that they may be made perfect in one; that the World may know that thou hast sent me; and that thou hast loved them, as thou hast loved me.

2. ^f Christ shall deliver up the Kingdom to God, even the Father; that is, shall cease to execute

^d 1 Cor. 6. 1, 2, 3, &c. Matth. 10. 13. ^e John 17. 12, 14, 23, 24. ^f 1 Cor. 15. 24.

his Office of Mediatorship, whereby as he is King, Priest, Propbet, and supreme Head of the Church, he suppress'd his Enemies, and rul'd his faithful People by his Spirit, Word, and Sacraments. So that his Kingdom of Grace over his Church in this World ceasing, He shall rule immediately as He is God, equal with the Father and the Holy Ghost, in his Kingdom of Glory for evermore. Not that the Dignity of his Manhood shall be any thing diminished, but that the Glory of his God-head shall be more manifested ; so that as He is God, He shall from thenceforth in all Fulness, without any external Means, Rule all in all.

From this Tribunal-seat Christ shall arise, and with all his glorious Company of Elect- Angels and Saints, He shall go up Triumphantly in Order and Array unto the Heaven of Heavens, with such an Heavenly Noise and Musick, that now may that Song of David be truly verify'd ; * *God is gone up with a triumph, the Lord with the sound of the trumpet, Sing praises to God, sing praises, sing praises unto our King, sing praises : for God is the King of all the earth, he is greatly to be exalted.* And that Marriage-Song of John, † *Let us be glad and rejoice, and give honour to him ; for the marriage of the Lamb is come, and his Wife hath made herself ready: Allelujah ; for the Lord God omnipotent reigneth.*

The Third and last Degree of the Blessed State of a Regenerate Man after Death, begins after the pronouncing of the Sentence, and lasteth eternally without end.

* Psal. 47. 5, 6, 7, 8. † Rev. 19. 6, 7.

Meditations of the Blessed estate of a Regenerate Man in Heaven, after he has receiv'd his Sentence of Absolution, before the Tribunal-seat of Christ, at the last-Day of Judgment.

Here my Meditation dazleth, and my Pen falleth out of my Hand; the one being not able to conceive, nor the other to describe that most excellent Bliss and eternal Weight of Glory, (whereof *g* all the Afflictions of this present life are not worthy) which all the Elect shall with the Blessed Trinity, enjoy from that time that they shall be received with Christ, as joint-heirs into that everlasting Kingdom of Joy *b*.

Notwithstanding, we may take a Scantling thereof, thus:

The Holy Scriptures set forth (to our capacity) the Glory of our eternal and heavenly Life after Death in Four respects:

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

1. Of the Place.

THE Place is the *1* Heaven of Heavens, or the *Third Heaven*, call'd *Paradise*, whither Christ (in his Human Nature) ascended far above all visible Heavens; *k* the Bridegroom's Chamber; which by the Firmament, as by an azur'd curtain, spangleth with glittering Stars, and glorious Planets, is hid, that we cannot behold it with these

g 2 Cor. 1. 17. Rom. 8. 18. *b* Rom. 8. 17. *i* 2 Kings 3. 27. 2 Cor. 12. 24. *k* Psal. 19. 5. Marth. 25. 10.

corruptible Eyes of flesh. The *Holy Ghost* (framing himself to our weakness) describes the Glory of that Place, (which no Man can estimate) by such things as are most precious in the estimation of Man. And therefore likeneth it to a great and a Holy City, nam'd the ¹ *Heavenly Jerusalem*, where only God and his People (^m *who are saved and written in the Lamb's Book*) do inhabit, all Built ⁿ of pure Gold. like unto clear-glass or crystal: the walls of jasper-stone, the foundation of the walls garnished with twelve manner of precious stones, having ^o twelve gates, each built of one pearl, ^p three gates towards each of the Four Corners of the World: and at each gate an ^q Angel (as so many Porters) that ^r no unclean thing should enter into it. It is ^t four-square, therefore perfect: The length, the breadth, and height of it are equal, 12000 furlongs every way; therefore glorious and spacious. Thro' ^u the midst of her streets ever runneth the pure river of the water of Life, as clear as crystal, therefore wholesome. ^v And on either side the river is the tree of Life, ever growing; which beareth Twelve manner of fruits, and gives fruit every month; therefore fruitful. And the leaves of the Tree are health to the Nations; therefore healthy. There is therefore no Place so glorious by Creation; so beautiful by Delectation, so rich in Possession, so comfortable for Habitation. For there the King is Christ, the Law, is Love; the Honour, Verity; the Peace, Felicity; the Life, Eternity. There is Light, without darkness; Mirth, without Sadness; Health, without Sicknes; Wealth, without

¹ Rev. 21. 2, &c. ^m Verle 24. and 27. ⁿ Ver. 18. Ver. 11. Verle 19. 20. ^o Verle 21. ^p Verle 13. ^q Verle 12. ^r Verle 27. ^s Verle 16. ^t Rev. 22. 1. ^u Verle 2.

Want; Credit, without Disgrace; Beauty, without Blemish; Ease, without Labour; Riches, without Rust; Blessedness, without Misery; and Consolation that never knows end. How truly may we cry out (with *David*) of this City. * *Glorious things are spoken of thee, O thou City of God: And yet all these things are spoken but according to the weakness of our Capacity. For Heaven exceedeth all this in Glory, so far, as that † no tongue is able to express, nor heart of Man to conceive the Glory thereof: As witnesseth St. Paul who was in it, and saw it. O let us not then dote so much upon these wooden Cottages, and Houses of mouldering Clay, which are but the Tents of Ungodliness, and Habitations of Sinners; but let us look there, and long for this Heavenly City, whose builder and maker is God, which he (who is not ashamed to be called our God,) hath prepared for us.*

2. Of the Object.

THE blisful and glorious Object of all Intellectual and Reasonable Creatures in Heaven, is the Godhead, in Trinity of Persons; without which there is neither Joy nor Felicity, but the very fulness of Joy, consisteth in enjoying the same.

This Object we shall enjoy two ways:

1. By a *Beatifical Vision of God.*
2. By possessing an *immediate Communion* with this Divine Nature.

The *Beatifical Vision* of God, is that only that can content the infinite mind of Man. For every thing tendeth to its Centre: God is the Centre of the Soul; therefore like (*Noah's Dove*) she cannot rest nor joy, till she return and enjoy Him.

* Psal. 87. 3. † 2 Cor. 12. 4. 1 Cor. 2. 5. † Heb. 11. 10. and 11. 6.

All that God bestow'd upon *Moses* could not satisfy his mind, unless he might ^a *see the face of God*. Therefore the whole Church prayeth so earnestly; y God be merciful unto us, and cause his face to shine upon us. When *Paul* once had seen this blessed sight, he (ever after) counted all the Riches and Glory of the World (in respect of it) to be but *z dung*; and all his Life after was but a *sighing out* (*Cupio dissolvi*,) ^a *I desire to be dissolved and to be with Christ*. And Christ pray'd for all the Elect in his last Prayer, that they might obtain this blessed Vision; *Father, I will that they that thou hast given me, be (where?) even where I am*: ^b *so what end? That they may behold my glory, &c.* If *Moses's* Face did so shine when he had been with God but Forty Days, and seen but his Back-parts, how shall we shine when we shall see him Face to Face for ever? and know him as we are known, and as he is ^d? Then shall the Soul no longer, be term'd *Marab*, bitterness; ^e but *Naomi*, beautifulnes: For the Lord shall turn her short Bitternes to eternal Beauty and Blessedness, *Ruth* 1. 20.

The Second means to enjoy this Object is, by having an immediate and an eternal Communion with God in Heaven. This we have first by being (as Members of Christ) united to his *Manhood*, and by the *Manhood* (Personally united to the *Word*) we are united to him, as He is God: And by his God-head to the *who'e Trinity*. Reprobates at the Last Day shall see God (as a Just Judge) to punish them; but (for lack of this Communion) they shall have neither Grace with him, nor Glory from him. For want of this Communion, the

^a Exod. 33. 13. ^y Psal. 67. 1. & 80. 1. ^z Phil. 3. 8. 11.
^a Phil. 1. 23. ^b John 17. 24. ^c Exod. 34. 29. & 33. 31.
^d 1 Cor. 13. 12. ^d 2 Cor. 3. 18. ^e 1 John 3. 2. Devils

Devils (when they saw Christ) cried out, *f* *Quid nobis iesum? What have we to do with thee, O Son of the most high God?* But (by virtue of this Communion) the Penitent Soul may boldly go, and say unto Christ, (as Ruth unto Boaz) & Spread, O Christ, the wing of the Garment of my Mercy over thine Handmaid; for thou art my Kinsman. This Communion God promis'd Abraham, ^h when he gave himself for his Reward: And Christ prayeth ⁱ for his whole Church to obtain it. This Communion St. Paul expresseth in one Word, saying, ^k *That God shall be all in all unto us.* Indeed God is now all in all unto us; but by means and in a small measure. But in Heaven, God himself immediately (in fulness of measure, without all means) will be unto us all the good things, that our Souls and Bodies can wish or desire. He himself will be Salvation and Joy to our Souls, Life and Health to our Bodies, Beauty to our Eyes, Musick to our Ears, Honey to our Mouths, Perfume to our Nostrils, Meat to our Bellies, Light to our Understanding, Contentment to our Wills, and Delight to our Hearts: And what can be lacking, where God himself will be the Soul of our Souls? Yea all the strength, with Pleasures, Vertues, Colours, Beauties, Harmony and Goodness, that are in Men, Beasts, Fishes, Fowls, Trees, Herbs, and all Creatures, are nothing but sparkles of those things, which are in infinite Perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use; nay, the best Creatures (which serve us now) shall not have the honour to serve us then. There will be ^l no need of the Sun, nor of the Moon, to

f Mark 5. 7. *g* Ruth 3. 9. *h* Gen. 15. 1. *i* John. 17. 20, 21. *k* 1 Cor. 15. 28. *l* Rev. 21. 23.

shine in that City; for the Glory of God doth light it.

No more will there be any need or use of any Creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any Creatures, let us say to ourselves, How much more excellent is He, who gave them this Excellency? When we behold the Wisdom of Men, who over-rule Creatures stronger than themselves; *out-run* the Sun and Moon in Discourse, prescribing many Years before, in what Courses They shall be ^m *Eclipsed*, let us say to ourselves; How admirable is the Wisdom of God, who made Men so Wise! When we consider the strength of *Whales* and *Elephants*, the tempest of *Winds*, and terror of *Thunder*, let us say to ourselves, How Strong, how Mighty, how Terrible is that God, that make these mighty and fearful Creatures! When we taste things that are delicately *sweet*, let us say to ourselves, O how *sweet* is that God, from whom all these Creatures have receiv'd their *sweetness*! When we behold the admirable colours, which are in *Flowers* and *Birds*, and the lovely beauty of *Women*, let us say, How Fair is that God, that made these so fair!

And if our loving God has thus provided us so many excellent Delights for our Passage through this ^m *Bochim*, or Valley of Tears, what are those Pleasures which he has prepar'd for us, when we shall enter into the Palace of our Master's joy! How shall our Souls be there ravish'd with the Love of so lovely a God! So glorious is the Object of *Heavenly Saints*; so Amiable is the sight of our *Gracious Saviour*.

^m Seneca de beneficiis. l. 2. c. 19. ⁿ Judg. 2. 5.

3. of

3. *Of the Prerogatives which the Elect shall enjoy in Heaven.*

BY reason of this Communion with God, the *Elect* in Heaven shall have Four super-excellent *Prerogatives*.

1. They shall have the *Kingdom of Heaven* for their ^o *Inheritance*, and they shall be free ^p *Denizens* of the *heavenly Jerusalem*. St. Paul (by being a free ^q *Citizen of Rome*) escap'd Whipping; but they who are once *free Citizens* of the *heavenly Jerusalem*, shall ever be freed from the Whips of *Eternal Torments*. For this Freedom was bought for us, not with a great Sum of Money, but with the *precious Blood* of the Son of God ^r.

2. ^s They shall be all *Kings* and *Priests*, *Spiritual Kings* to Reign with CHRIST, and to Triumph over Satan, the World, and Reprobates: and *Spiritual Priests*, to offer unto God the *Spiritual Sacrifice* of ^t *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both *Crowns* and *Robes*. O what a comfort is this to *poor Parents* that have many *Children*! if they breed them up in the *Fear of God*, and to be true *Christians*, then are they *Parents* to so many *Kings* and *Priests*.

3. Their *Bodies* shall *shine* as the brightness of the ^u *Sun* in the *Firmament*, like the glorious *Body* of Christ, which shin'd *brighter* than the *Sun* at Noon, ^v when it appear'd to St. Paul. A Glimpse of which glorious Brightness appear'd in the *Bodies* of *Moses* and *Elias*, ^w *transfigur'd* with our Lord

^o Matth. 25. 1 Pet. 1. 4. ^p Eph. 2. 19. Heb. 12. 22. ^q Acts 22. 26. ^r Acts 22. 28. ^s 1 Pet. 1. 18. Rev. 5. 10. ^t 1 Pet. 2. 9. Rom. 16. 10. ^u 1 Pet. 2. 5. Heb. 13. 15. ^v Mat. 13. 43. ^w Phil. 3. 21. Acts 12. 6. ^x Luke 9. 30. Mark 9. 3.

in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*, yea, y a *spiritual body*; not in *substance*, but in *quality*; Preserved by *spiritual means*, and having (as an Angel) agility to ascend or descend. O what an honour is it that our Bodies (falling more *vile* than a Carrion) should thus ^z arise in *Glory*, like unto the Body of the Son of God.

4. Lastly, they (together with all the holy Angels) there, keep (without any labour to distract them) a *perpetual Sabbath*, to the Glory, Honour and Praise of the Ever-Blessed Trinity, for his *Creating, Redeeming and Sanctifying* of the Church; and for his Power, Wisdom, Justice, Mercy and Goodness, in the Government of Heaven and Earth. When thou hearest a sweet Consort of *Musick*, meditate how happy thou shalt be, (when with the Choir of heavenly Angels and Saints) thou shalt Sing a part in that spiritual *Allelujah*, in that *eternal blessed Sabbath*; where there shall be such variety of Pleasures, and satiety of Joy, as neither know *tediousness* in doing, nor *end* in delighting.

4. Of the Effects of these Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven, Five notable Effects:

1. **T**hey * shall know God with a Perfect Knowledge, so far as Creatures can possibly Comprehend the Creator. For there we shall see the *Word*, the Creator; and in the *Word*, all Creatures that by the *Word* were Created; so that we shall not need to learn (of the things which

y 1 Cor. 15. 43, 44. x 1 Thess. 4. 1. * 1 Cor. 1. 10.

were made) the knowledge of him by whom all things were made. The *excellentest* Creatures in this Life are but as a ^a *dark Veil*, drawn betwixt God and us; but when this Veil shall be drawn aside, then shall we see God ^b *face to face*, and know him *as we are known*.

We shall know the Power of the Father, the Wisdom of the Son, the Grace of the Holy Ghost, and the Invisible Nature of the Blessed Trinity. And in him we shall know not only *all our Friends*, (who died in the Faith of Christ) but also all the Faithful that ever were or shall be. For,

1. ^c Christ tells the *Jews*, that they shall see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of God; therefore we shall know 'em.

2. ^d Adam in his Innocency knew Eve to be Bone of his Bone, and Flesh of his Flesh, as soon as he awaked; much more then shall we know our Kindred, when we shall awake perfected and glorify'd in the Resurrection.

3. The Apostles knew ^e Christ after his Resurrection, and the Saints which rose with him, and appear'd in the holy City.

4. ^f Peter, James and John knew Moses and Elias in the Transfiguration; how much more shall we know one another, when we shall be all glorify'd.

5. ^g Dives knew Lazarus in Abraham's bosom; much more shall the Elect know one another in Heaven.

6. ^h Christ saith, that the Twelve Apostles shall sit upon Twelve Thrones to Judge (at that day) the Twelve Tribes, therefore they ⁱ shall be known,

^a 1 Cor. 13. 12. ^b 2 Cor. 3. 16. ^c Luke 13. 28. ^d Gen. 2. 23. ^e Matth. 27. 53. ^f Matth. 17. 4. ^g Luke 16. 23. ^h Matth. 19. 28. ⁱ 1 Cor. 6. 2, 3.

and consequently the rest of the Saints.

7. St. Paul saith, that at that Day, ^k we shall know, as we are known of God; and ^l Augustine (out of this place) comforteth a Widow, assuring her, That as in this Life, she saw her Husband with external Eyes, so in the Life to come, she should know his Heart, and what were all his Thoughts and Imaginations. Then Husbands and Wives, look to your Actions and Thoughts: For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The Faithful in the Old Testament are said to be ^m gathered to their Fathers; therefore the knowledge of our Friends remains.

9. ⁿ Love never falleth away; therefore Knowledge the ground thereof, remains in another Life.

10. Because the Last Day shall be a ^o declaration of the just judgment of God, when he shall Reward every Man according to his Works; and every Man's Work be brought to Light, much more the Worker. And if wicked Men shall account for every ^p idle Word, much more shall the idle Speakers themselves be known. And if the Persons be not known, in vain are the Works made manifest. Therefore (saith the Apostle) ^q every Man shall appear to account for the work that he hath done in his Body, &c. See Wisdom, chap. 5. ver. 1. Though the respect of diversities of Degrees and Callings in Magistracy, Ministry, and ^r Oeconomy, shall cease; yea Christ shall cease to Rule, as he is Mediator; and Rule all in all, as he is God equal with the Father and the Holy Ghost.

^s The greatest Knowledge that Man can attain

^k 1 Cor. 13. 22. ^l Aug. ad Italicam viduam, Ep. 6. ^m Gen. 25. 35. ⁿ 2 Kings 22. ^o 1 Cor. 13. 8. ^p Rom. 2. 5. Rev. 22. 12. Eccles. 12. 14. Rom. 2. 16. ^q Matth. 12. 36. ^r 2 Cor. 2. 10. ^s 1 Cor. 15. 24, 28. ^t 1 Cor. 13. 11.

unto

unto in this Life, comes as far short of the knowledge which we shall have in Heaven, as the knowledge of a Child, that cannot yet speak plain, comes of the knowledge of the greatest Philosopher in the World. They who thirst for Knowledge, let them long to be Students of this University. For all the Light by which we know any thing in this World, is nothing but the very shadow of God; but when we shall know God in Heaven, we shall (in him) know the manner of the Work of the Creation, the Mysteries of the Work of our Redemption; yea. so much knowledge as a Creature can possibly conceive and comprehend of the Creator and his Works. But whilst we are in this Life, we may say with Job, [†] *How little a portion hear we of him?* And assure ourselves with Syracides, [‡] that, *there are hid yet greater things than these be, and that we have seen but few of God's Works.*

2. They shall love God with *a perfect and absolute a Love*, as possibly a Creature can do. The manner of loving God, is to love him for himself; the measure is to love him *without measure*. For in [¶] this Life (*knowing God but in part*) we love him but in part; but when the Elect in Heaven shall fully know God, then they will perfectly love God. And for the infinite causes of Love (which they shall know to be in him) they shall be infinitely ravished with the Love of him.

3. They shall be filled with all manner of *divine Pleasures*. [§] *At thy right-hand* (saith David) *there are pleasures for evermore*: Yea, They shall drink (saith he) *out of the river of Pleasures*. For as soon as the Soul is admitted into the *actual Fruition* of the *Beatifical Essence* of God, she has all the Goodness, Beauty, Glory and Perfection of all Creatures

[†] Job. 26. 14. [‡] Ecclus. 42. 32. [¶] 1 Cor. 13. 12. [§] Psal. 16. 11. and 36. 8.

in all the World) united together, and at once presented unto her in the sight of God. If any be in Love, there they shall enjoy that which is most *Amiable*. If any delight in *Fairness*, the fairest Beauty is but a *dusty shadow* to that: He that delights in *pleasures*, shall there find infinite varieties, without either interruption of *grief*, or distraction of *pain*: He that loveth *Honour*, shall there enjoy it, without the disgrace of *cankered envy*: He that loveth *Treasure*, shall there possess it, and never be *beguiled* of it. There they shall have *knowledge*, void of all *ignorance*; *health*, that no *sickness* shall *empair*; and *Life* that no *Death* can *determine*. In a Word, look how far this *wide World* surpasseth for *Light*, *Pleasures* and *Comfort*, the dark and narrow Womb wherein thou wast conceiv'd a Child; so much doth the *World* to come exceed in *Joy*, *Solace*, and *Consolation*, this present World. How happy then shall we be, when this Life is *changed*, and we *translated thither*!

4. They shall be replenished with an *unspeakable Joy*; * *In thy presence* (said David) *is the fulness of joy*; and this Joy shall arise chiefly from the Vision of God, and partly from the sight of all the holy *Angels*, and *Blessed Souls* of just and perfect Men who are in *Bliss* and *Glory* with him.

But especially from the blissful Sight of Jesus, the Mediator of the *New-Testament*, our *Emmanuel* God made Man. His sight will be the chief cause of our *Bliss* and *Joy*. If the *y Israelites* in *Jerusalem* so shouted for joy, that the Earth rang again, to see *Solomon crowned*; How shall the *Elect* rejoyce in Heaven, to see *Christ* (the true *Solomon*) adorned with *Glory*? If *John Baptist* at his Pre-

* Psal. 16. 11. 2 Heb. 12. 24. 3 1 Kings 1. 40.

sence did ^a leap in his Mothers Womb for joy. how shall we exult for joy, when he will be, not only with us, ^a but in us in Heaven? If the wise-men rejoyc'd so greatly to find him, a ^b Babe lying in a Manger, how great shall the joy of the Elect be, to see him sit (as a King) in his Coelestial Throne? If ^c Simeon was glad to see him an Infant in the Temple, presented by the Hand of the Priests, how great shall our Joy be to see him a King, Ruling all things at the Right-hand of his Father? If ^d Joseph and Mary were so joyful to find him in the midst of the Doctors in the Temple, how glad shall our Souls be, to see him sitting as Lord amongst Angels in Heaven? This is that Joy of our Master, which (as the Apostle says) ^e the eye hath not seen, the ear hath not heard, nor the heart of Man can conceive, which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissful and glorious Estate for evermore. Therefore it is termed *Everlasting-Life*; and Christ saith, ^f our joy no man shall take from us. All other Joys (be they never so great) have an end. ^g Abasuerus's Feast lasted an Hundred and eighty days, but he, and it, and all his Joys are gone. For mortal Man to be assum'd to heavenly Glory, to be associated to Angels, to be satiated with all Delights and Joys (but for a time) were much; but to enjoy them for ever, without intermission or end, who can hear it, and not admire it? who can muse of it, and not be amaz'd at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the riches and pleasures of this life to be loss and dung.

^a Luke 1. 44. ^e John 17. 22. ^b Matth. 2. 10. ^c Luke 2. 28. ^d Luke 2. 46. ^e 1 Cor. 2. 5. Matth. 25. 21. ^f John 16. 22. ^g Hester 1. 3. ^b Phil. 3. 8.

in respect of that. And therefore (with incessant Prayer, Fastings, Alms-deeds, Tears, Faith, and Good Life) they labour'd to ascertain themselves of this Eternal Life; and (for the love thereof) they ^l willingly either sold or parted with all their earthly Goods and Possessions.

Christ calleth all Christians Merchants, Luke 19. and Eternal Life, a precious Pearl, which a wise Merchant will purchase, tho' it cost him all that he hath, *Mat. 13.*

^k *Alexander* hearing the Report of the great Riches of the Eastern Country, divided forthwith among his Captains and Soldiers, all his Kingdom of *Macedonia*. *Hephestion* asking what he meant in so doing? *Alexander* answer'd, That he preferr'd the Riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* had left him in *Macedonia*. And should not Christians then prefer the eternal Riches of Heaven, so greatly renowned (which they shall enjoy e'er long) before the corruptible trash of the Earth, which laste but for a Season?

Abraham and *Sarah* left their own Country and Possessions, to ^l look for a City whose builder and maker is God; and therefore bought no Land, but only a place of Burial. *David* preferr'd one day in this Place, before a thousand else-where; yea, ^m to be a Door-keeper in the House of God, rather than to dwell in the richest-Tabernacles of wickedness.

ⁿ *Elias* earnestly besought the Lord to receive his Soul into his Kingdom, and went willingly (tho' in a ^o fiery Chariot) thither. *St. Paul* (having once seen Heaven) continually ^p desired to be dis-

ⁱ Acts 2. 45. ^k Plutarch. Apoph. Regum. ^l Heb. 11. 10, 15, 16. ^m Psal. 84. 10. ⁿ 1 Kings 19. 4. ^o 2 Kings 11. 5. ^p Phil. 1. 23.

solved, that he might be with Christ. St. Peter (having espied but a glimpse of that eternal Glory in the Mount) wish'd that he might dwell there all the days of his Life; saying, ^q Master, it is good for us to be here. How much better doth Peter now think it to be in Heaven itself? Christ (a little before his death) prayeth his Father ^r to receive him into that excellent Glory. And the Apostle witnesseth, that ^t for the joy that was set before him, he endured the Cross, and despised the shame. If a Man did but once see those joys (if it were possible) he would endure a hundred deaths to enjoy that Happiness but one day.

St. ^u Augustin saith, That he would be content to endure the torments of Hell to gain this joy, rather than to lose it. Ignatius (St. Paul's Scholar) being threatned (as he was going to suffer) with the Cruelty of Torments, answer'd with great courage of Faith; ^v Fire, Gallows, Beasts, Breaking of my Bones, quartering of my Members, crushing of my Body, all the Torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus and his Kingdom. The same Constancy shew'd w Polycarp, who would not by any Terrors of any kind of Death, be moved to deny Christ in the least measure. With the like Resolution answer'd ^x Basil his Persecuters, when they would terrifie him with Death; I will never (said he) fear Death, which can do no more than restore me to him that made me. If ^y Ruth left her own Country, and follow'd Naomi her Mother-in-Law, to go and dwell with her in the Land of Canaan (which was but a Type

^q Matth. 17. 4. ^r John 17. 5. ^s Heb. 11. 2. ^t Serm. 31. de Sanctis. ^u Hieron. in Catalog. Iren. l. 3. contra Valent. ^v Euseb. l. 4. cap. 16. ^x Nazian. de vit. Basil. ^y Ruth 1. 16.

of Heaven) only upon the Fame, which she heard of the *God of Israel*, (though she had no promise of any *Portion* therein) how should'st thou follow thy *Holy Mother the Church*, to go unto Christ, into the heavenly *Canaan*; wherein God hath given thee an *Eternal Inheritance* assured by an holy *Covenant*, made in the Word of God, signed with the Blood of his Son, and sealed with his Spirit and Sacraments? This shall be thine *eternal happiness* in the Kingdom of Heaven, where thy Life shall be a *Communion* with the *blessed Trinity*? thy Joy, the presence of the Lamb; thy Exercise, Singing; thy Ditty *Hallelujah*: thy *Consorts*, Saints and Angels, where Youth flourisheth that never waxeth *Old*; Beauty lasteth, that never *Fadeth*; Love aboundeth, that never *cool-eth*; Health continueth, that never *slackeneth*; and Life remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himself, without delay, the aforesaid knowledge of God and himself.

THOU seest therefore, *O Man*, how wretched and cursed thy State is, by corruption of Nature, without Christ; insomuch, that whereas the Scriptures do liken wicked Men unto *Lions, Bears, Bulls, Horses, Dogs*, and such-like Savage Creatures in their Lives; it is certain that the condition of an *unregenerate Man*, is in Death more vile than a *Dog*, or the filthiest Creature in the World. For the *Beast* (being made but for Man's use) when he dieth, endeth all his *miseries* with his death. But Man (endued with a *reasonable* and *immortal Soul*, made after God's *Image* to serve God) when he ends the *Miseries* of this Life, must account for all

all his Misdeeds, and begin to endure those Miseries that shall never know end. No Creature but Man is liable to yield at his Death an Account for his Life. The Brute-Creatures, not *having reason*, shall not be required to make any Account for their *Deeds*; and good *Angels*, though they *have reason*, yet shall they yield no Account, because they *have no sin*; and as for *evil Angels*, they are without all *hopes*, already *condemned*, so that they need not make any farther Accounts; Man only in his *Death* must be God's Accountant for his *Life*.

On the other side, thou seest (*O Man*) how happy and blessed thy estate is, being truly reconciled unto God, in Christ, in that (through the restoration of God's Image, and thy restitution into thy Sovereignty over other Creatures) thou art in this Life *little inferior* to the *Angels*; and thou shalt be in the Life to come *equal* to the *Angels*; Yea, (in respect of thy Nature, exalted by a personal Union to the Son of God, and by him to the Glory of the Trinity) superior to the *Angels*; a *Fellow-Brother* with *Angels*, in spiritual Grace, and everlasting Glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief *bliss* and *happiness* consisteth in having an *Eternal Communion* with his Majesty.

Now therefore (*O impenitent Sinner*) in the Bowels of Christ Jesus I intreat thee; nay I conjure thee, as thou tenderest thy own Salvation, seriously to consider with me, how false, how vain, how vile are those things, which still retain and chain thee in this wretched and cursed Estate wherein thou livest, and do hinder thee from the Favour of God, and the hope of *Eternal Life* and *Happiness*.

Medi-

Meditations on the Hindrances which keep back a Sinner from the Practice of Piety.

THose Hindrances are chiefly Seven.

1. An ignorant mistaking of the true Meaning of certain Places of the Holy Scriptures, and some other chief Grounds of Christian Religion.

The Scriptures mistaken are these :

1. Ezek. 32. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth, *That he may repent when he will.* It is true, whensoever a Sinner doth repent, God will forgive; but the Text saith not that a Sinner may repent whensoever he will, but when God will give him Grace. ^a Many (saith the Scripture) when they would have repented, were rejected, and could not repent, tho' they sought it carefully with Tears. What comfort yields this Text to thee who hast not repented, nor knowest whether thou shalt have Grace to repent hereafter.

2. Matth. 11. 26. *Come unto me all you that labour and are heavy-laden, and I will give you rest.* Hence the lewdest Man collects that he may come unto Christ when he lists. But he must know, that no Man ever comes to Christ, but he who (as Peter saith) ^b Having known the way of Righteousness, hath escaped the pollutions of this World, through the knowledge of our Lord and Saviour Jesus Christ. ^c To come unto Christ, is to repent and believe : And this no Man can do, except his heavenly ^d Father draweth him by his Grace.

^a Heb. 12. 17. Luke 13. 24, 27. ^b 2 Pet. 2. 20, 22.
^c Isa. 1. 11. John 6. 35. ^d John 6. 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus: True, but they are such who walk not after the flesh (as thou dost) but after the Spirit, which thou didst never yet resolve to do.*

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save Sinners, &c. True, but such Sinners, who like St. Paul, are converted from their wicked Life; not like thee, who still continuest in thy lewdness. For that Grace of God, which bringeth salvation unto all Men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World.*

5. Prov. 24. 16. *A just Man falleth seven times in a day, and riseth, &c. [In a day] is not in the Text; which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the Just, and from which God delivers him. And though it meant falling in, and rising out of sin; what is this to thee, whose falls all Men may see every day; but neither God nor Man, can at any time see thy rising again by Repentance.*

6. Isa. 64. 6. *All our Righteousnesses are as filthy Rags. Hence the Carnal Christians gather, That seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve that his Devotions are so Imperfect. But Isaiah means not in this place the righteous Works of the Regenerate: As fervent Prayers in the Name of God; charitable Alms from the Bowels of Mercy; suffering in the Gospel's defence, the spoil of Goods and spilling of Blood, and such works, which St. Paul calls the*

e Tit. 2. 11. f Phil. 34. 19. g Gal. 5. 22.

fruit

fruit of the Spirit: But the Prophet making an humble confession, in the name of the Jewish Church, when she had fallen from God to Idolatry, acknowledgeth, that whilst they were by their filthy Sins separated from God, as Lepers are by their infected sores and polluted cloaths from Men; their chiefest Righteousness could not but be abominable in his sight. And though our best works, compared with Christ's Righteousness, are no better than unclean rags; yet in God's acceptance for Christ's sake, they are called *white raiment*; yea, *pure fine linnen, and shining*; far unlike the *Leopard's spots* and *filthy garments*.

7. James 3. 2. *In many things we sin all*: True, but God's Children *sin not in all things*, as thou dost, without either *bridling* their lusts, or *mortifying* their corruption: And though the reliques of sin remain in the dearest children of God, that they had need daily to cry, *Our Father which art in Heaven, forgive us our Trespases*; yet ^m in the New Testament, none are properly called *Sinners*, but the *Unregenerate*. But the *Regenerate*, in respect of their zealous endeavour to serve God in unfeigned holiness, are every where called *Saints*; insomuch that St. John saith, that ⁿ *whosoever is born of God sinneth not*, that is, liveth not in wilful filthiness, suffering Sin to reign in him as thou dost. Deceive not thyself with the name of a Christian; whosoever liveth in any customary gross Sin, he liveth not in the state of Grace. Let therefore ^o (saith St. Paul) *every one that nameth the Name of Christ depart from iniquity*. The *Regenerate* sin but upon

^b Rev. 3. 18. ⁱ Rev. 19. 18. ^k Jer. 13. 23. ^l Zech. 3. 4. ^m Gal. 1. 15. Rom. 5. 8. John 9. 31. ⁿ John 3. 9. ¹ John 5. 18. ^o 2 Tim. 2. 19.

frailty;

frailty; they repent and God doth pardon, there they sin ^p not to Death. The *Reprobate* sin maliciously, wilfully, and delight therein, so that by their good-will, Sin shall leave them before they leave it. They will not repent, and God will not pardon. Therefore their Sins are mortal (saith St. *John*) or rather immortal, as saith Saint *Paul*, Rom. 2. 5. It is no excuse therefore to say, we are all Sinners. True Christians, thou seest, are all Saints.

8. Luke 23. 43. The Thief converted at the last gasp, was receiv'd to *Paradise*: What then? If I may have but time to say, when I am dying, *Lord * have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, *Lord, Lord*, and the Lord will not know them. The Thief was saved, for he repented; but his fellow had no Grace to repent, and was damned. Beware therefore lest trusting to too late repentance, at thy last end on Earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. 7. The Blood of *Jesus Christ* cleanseth us from all Sin. And 1 John 2. 1. If any Man sin, we have an Advocate with the Father, *Jesus Christ the Righteous*, &c. Oh comfortable! But hear what St. *John* saith in the same place; *My little Children, these things write I unto you, that ye sin not*. If therefore thou leavest thy Sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. Where sin abounded, grace did abound much more. O sweet! But hear what St. *Paul* addeth; *What shall we say then? shall we continue in sin, that grace may abound? God forbid, How*

p 1 John 5. 16. * Matth. 2. 17.

shall

shall we that are dead to sin live any longer therein? Rom. 6. 1, 2. This place teacheth us not to presume; but that we should not despair. None therefore of these Promises, promiseth any Grace to any, but to the penitent Heart.

The grounds of Religion mistaken, are these:
I. From the Doctrine of *Justification* by faith only; a carnal Christian gathereth, *That Good Works are not necessary.* He commends others that do good works, but he perswades himself that he shall be saved by his Faith, without doing any such matter. But he should know, ^a that though good Works are not necessary to *Justification*, yet they are necessary to *Salvation*; for we are God's workmanship, created in Christ Jesus unto Good Works, which God hath predestinated, that we should walk in them. Whosoever therefore in the years of ^b discretion bringeth not forth good works, after he is called, he cannot be saved, neither was he ever predestinated to Life Eternal: Therefore the Scripture saith, that ^c Christ will reward every Man according to his Works. Christ respects, in the Angels of the seven Churches, nothing but their works, and at the last Day he will give the heavenly Inheritance only to them who have done Good Works, ^d in feeding the hungry, cloathing the naked, &c. At that day ^e Righteousness shall wear the Crown. No Righteousness, no Crown, no Good Works (according to a Man's Talent) no Reward from God, unless it be ^f Vengeance. To be rich in Good Works, is the surest foundation of our Assurance ^g to obtain Eternal Life. For Good Works are the true fruits of a true faith, which apprehendeth Christ and his o-

^a Eph. 2. 10. ^b Fulk. Rhem. Test. An. in Eph. 2. 2. ^c Rom. 2. 6. 2 Cor. 9. 6. Rev. 22. 12. and 2. 23. ^d Matth. 25. ^e 2 Tim. 4. 8. ^f Rom. 2. 8. ^g 1 Tim. 6. 15.

bedience unto Salvation. And no other Faith ^l a-
vaileth in Christ, but that which worketh by love;
and (but in the act of justification) that Faith which
only justifieth is never alone, but ever accompanied
with good works; as the Tree with his Fruits, the
Sun with his Light, the Fire with his Heat, the
Water with his Moisture. And the faith which
doth not justifie herself by good works before Men,
is but a ^k dead faith, which will never justifie a
Man's Soul before God. But a justifying Faith ^l
purifieth the heart, and ^m sanctifieth the whole
Man throughout.

II. From the Doctrine of God's Eternal ⁿ Pre-
destination, and unchangeable Decree, he gathereth,
that if he be predestinated to be saved, he cannot but
be saved; if to be damned, no means can do any good,
Therefore all works of Piety are but in vain:
But he should learn, that God hath predestinated to
the means, as well as to the end. Whom therefore
God hath predestinated to be saved, which is the
^o End, he hath likewise predestinated to be first,
called, justified, and made conformable to the Image
of his Son, which ^p is the Means. And they (saith
St. ^q Peter) who are elect unto Salvation, are also
elect unto the Sanctification of the Spirit. If there-
fore upon thy Calling, thou conformest thyself
to the Word and Example of Christ thy Master, and
obeyeth the good Motions of the Holy Spirit, in
leaving Sin, and living a Godly Life; then assure
thyself, that thou art one of those who are infal-
libly Predestinated to everlasting Salvation. If
otherwise, blame not God's predestination, but

ⁱ Gal. 5. 6. ^k James 2. 26. ^l Acts 15. 9. ^m Acts 16. 18.
ⁿ 1 Thess. 5. 23. ^p Matth. 25. 25. Ephes. 1. 4. Eccles. 3. 14.
^o 1 Pet. 1. 9. ^q Rom. 8. 29. 30. John 15. 16. ^r 1 Pet. 1. 2.
F thine

thine own Sin and Rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son; and by thy Conversion it shall appear, both to ^r Angels and ^r Men, that thou didst belong to his *Election*. If thou wilt not, why should God save thee?

III. When a carnal Christian bears that *Man hath not Free-will unto Good*, he looseth the reins to his own corrupt Will, as tho' it lay not in him to bridle, or to subdue it; *Implicitly making God the Author of Sin*, in suffering Man to run into this Necessity. But he should know, that God gave *Adam Free-will*, to stand in his ^r Integrity if he would; but *Man* abusing his Free-will, lost both himself and it. Since the Fall, *Man* in his state of corruption, hath Free-will to *Evil*, but not to *Good*; for in this state ^u *we are not* (saith the Apostle) *sufficient to think a good Thought*. And God is not bound to restore us what we lost so wretchedly, and take no more care to recover again. But as soon as a Man is regenerated, the *Grace of God freeth his will unto Good*, so that he doth all the good Things he doth with a Free-will; for so the Apostle saith, *that God of his own good pleasure worketh both the Will and the Deed in us*; who (as the Apostle expoundeth) ^x *Cleanse ourselves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God*. And in this state every true Christian hath Free-will; and as he encreaseth in Grace, so doth his Will in Freedom; for ^y *when the Son shall make us free, then shall we be free indeed*,

^r Luke 15. 10. ^s Verse 24. ^t Aug. de spirit. & lit. cap. 3. Eccles. 7. 29. Aug. Ench. ad Laur. cap. 30. ^u 2 Cor. 3. 5. ^w Phil. 2. 12, 13. Acti agimus. *The Will is passive in receiving the first Grace, afterwards active in all Goodness.*
^x 1 Cor. 7. 1. ^y John 8. 36. Aug. ad Col. 1. 7.

and ² where the spirit of the Lord is, there is liberty: For the holy Spirit draws their Minds, not by coaction, but by the Cords of Love. Cant. 1. 4. by illuminating their Minds to know the Truth; by changing their Hearts to love the known Truth; and by enabling every one of them (according to the measure of Grace which he hath received) to do the good which he loveth. But thou wilt not use the Freedom of thy Will so far as God hath freed it; for thou dost many times wilfully (against God's Laws, to the hazard of thy Soul) that which (if the King's Laws forbid under the penalty of Death, or loss of thy worldly Estate) thou would'st not do. Make not therefore thy want of Free-will unto Good, to be so much the cause of thy sin, as thy want of a loving Heart to serve thy heavenly Father.

IV. When the Natural Man hears, that no Man (since the Fall) is able to fulfil the Law of God, and to keep all his Commandments, he boldly presumes to sin as others do; he contents himself with a few good Thoughts; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing Good, or withstanding Evil, he counts the impossibility of the Law: But he should learn, that though (since the Fall) no Man but Christ, who was both God and Man, did or can perfectly fulfil the whole Law; yet every true Christian, as soon as he is regenerated, begins to keep all God's Commandments in Truth, though he cannot in absolute perfection. Thus with David ^a they apply their Hearts to fulfil God's Commandments always unto the end. And then the Spirit of ^b Grace, which was promised to be more

^a 2 Cor. 3. 17. Aug. de grat. ^a Psal 119. 112. ^b Joel. 2. 28, 29. Zech. 12. 10. Quod jubet, iuvat, Aug.

abundantly poured forth under the Gospel, helpeth them in their good Endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their Good-will and Endeavour, in stead of perfect Fulfilling of the Law; supplying out of the Merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our Obedience: And in this respect, St. John saith, that *a* God's Commandments are not burthenous. And St. Paul saith, *c* I am able to do all things thro' the help of him that strenghteneth me. And Zachary and Elizabeth are said to walk *i* in all the commandments of the Lord without reproof. Hereupon Christ commends to his Disciples, the care of keeping *b* his Commandments, as the truest testimony of our Love unto him. So far therefore doth a Man love Christ, as he makes Conscience to walk in his Commandments; and the more unto Christ is our Love, the less will our pains seem in keeping his Law. The Law's curse (which under the Old Testament was so terrible) is, under the New (by the Death of Christ) abolished to the Regenerate; the rigour which made it so impossible to our Nature before, is now to the new-born so mollified by the Spirit, that it seems facile and easie. The Apostles indeed press'd on the unconverted Jews and Gentiles, the impossibility of keeping the Law by the ability of Nature corrupted. But when they have to do with regenerate Christians, they require to the Law (which is the rule of Righteousness) true *h* obedience in word and deed; the *i* mortifying of their Members; the *k* crucifying of the flesh

c 2 Cor. 8. 12. *d* 1 John 5. 3. *e* Phil 4. 13. *f* Luke 1. 16. *g* John 15. 10. *b* Rom. 15. 18. *i* Col. 3. 5. *k* Gal. 5. 14. Rom. 6. 12, 13.

with the affections and lusts thereof, ^r resurrection to newness of Life, ^m walking in the spirit, ⁿ overcoming of the world by Faith: So that tho' no Man can say as Christ, ^o which of you can rebuke me of sin? yet every regenerate Christian can say of himself, which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath, a Liar, a neglecter of God's Publick Service, and such-like gross Sins, else he is no true Christian. When a Man casts off the Conscience of being ruled by God's Law, then God ^p gives them over to be led by his own Lusts; the surest Sign of a Reprobate Sense. Thus the Law, which, since the Fall, no Man by his own natural Ability can fulfil; is fulfilled in truth, of every regenerate Christian, through the gracious assistance of ^q Christ's holy Spirit. And this Spirit God will ^r give to every Christian that will pray for it, and incline his Heart to keep his Laws.

V. When the unregenerate Man hears, that God delights more in the inward man than in the outward man; then he feigneth with himself, that all outward Reverence and Profession is but either superstitious or superfluous. Hence it is that he seldom kneeleth in the Church; that he puts on his Hat at singing of Psalms, and the publick Prayers; which the prophane Varlet would not offer to do in the presence of a Prince or Nobleman. And so that he keep his mind unto God, he thinks he may fashion himself (in all other things

^l Rom. 4. 5. ^m Gal. 5. 25. ⁿ 1 John 5. 4. ^o John 8. 46. ^p Rom. 1. 24, 28. ^q Rom. 8. 9, &c. ^r Luke 11. 13. James 1. 5.

to the *World*. He divides his Thoughts, and gives so much to *God*, and so much to his own *Lusts*; yea, he will divide with *God* the *Sabbath*, and will give him almost the one half, and spend the other wholly in his own *Pleasures*. But know, O carnal Man, that Almighty *God* will not be served by halves, because he hath created and redeemed the whole Man. And as *God* detests the service of the *Outward Man*, without the *Inward Heart*, as *Hypocrisie*: so he counts the *Inward Service*, without all external Reverence, to be mere *Prophaneness*; he requireth both in his Worship. In Prayer therefore bow thy *Knees* in witness of thy *humiliation*; lift up thine *Eyes* and thy *Hands*, in testimony of thy *confidence*; hang down thy *Head*, and smite thy *Breast*, in token of thy *contrition*, but especially call upon *God* with a sincere Heart, serve him holily, serve him wholly, serve him only; for *God* and the *Prince* of this *World*, are two contrary *Masters*, and therefore no Man can possibly serve both.

VI. The Unregenerate Christian holds the bearing of the Gospel preach'd, to be but an indifferent Matter, which he may use or not use at his pleasure; but whosoever thou art that wilt be assured in thy Heart, that thou art one of *Christ's* *Elect* Sheep; thou must have a special care and conscience (if possibly thou canst) to bear *God's* *Word* Preach'd. For, first, the Preaching of the Gospel is the chief Ordinary Means which *God* hath appointed, to Convert the Souls of all that he hath *Predestinated* to be saved; therefore it is called *the Power of God* unto Salvation to every one that believeth. And where this Divine Or-

m Matth. 6. 24. n Acts 13. 48. o Rom. 1. 16.

dinance is not, the ^p People perish, and whosoever shall refuse it, ^q it shall be more tolerable for the Land of Sodom and Gomorrath, in the day of Judgment, than for those People. Secondly, the preaching of the Gospel is the ^r Standard or Ensign of Christ, to which all Soldiers and Elect People must assemble themselves, when this Ensign is display'd, as upon the Lord's Day: He is none of Christ's People that ^s flock not unto it, neither shall any drop of the ^t rain of his Grace light on their Souls. Thirdly, it is the ordinary means by which the Holy Ghost ^u begetteth Faith in our Hearts, without ^w which we cannot please God. *If the hearing of Christ's Voice, be the chief mark of Christ's elect ^x Sheep, and of the ^y Bridegroom's Friend, then must it be a fearful mark of a reprobate ^z Goat, either to neglect or contemn to hear the Preaching of the Gospel. Let no Man think this position foolish, ^b for by this foolishness of Preaching, it pleaseth God to save them which believe. Their State is therefore fearful, who live in peace, without caring for the preaching of the Gospel. Can Men look for God's mercy and despise his means? ^c He (saith Christ of the Preachers of his Gospel) that despiseth you despiseth me, ^d He that is of God, beareth God's word: ye therefore hear them not, because ye are not of God. Had not the ^e Israelites heard Phineas's Message they had never wept. Had not the Baptist Preached, the Jews had never ^f mourned. Had not they who crucified Christ, heard Peter's Sermon, their*

^p Prov. 29. 18. ^q Matth. 10. 22. ^r Isa. 11. 1. ^s Isa. 2. 2.
^t Zach. 14. 17. ^u Rom. 10. 14. ^w Heb. 11. 6. ^x John 10. 27.
^y John 3. 29. ^a Heb. 2. 3. John 8. 47. ^b 1 Cor. 1. 11.
^c Luke 10. 16. ^d John 8. 47. ^e Judges 2. 1, &c.
^f Luke 7. 32, 34.

hearts had never beep & pricked. Had not the Ninevites heard Jonas's preaching, they had never repented; and if thou wilt not ¹ hear and ² repent, thou shalt never be saved.

VII. The Opinion that the Sacraments are but bare signs and seals of God's promise and grace unto us, doth not a little hinder Piety; whereas indeed, they are seals as well of our Service and Obedience unto God; which Service, if we perform not unto him, the Sacraments seal no Grace unto us. But if we receive them upon the Resolution to be his faithful and penitent Servants, then the Sacraments do not only signify and offer, but also seal and exhibite indeed, the inward spiritual grace, which they outwardly promise and represent; and to this end Baptism is called the *1* washing of Regeneration, and renewing of the Holy Ghost; and the Lord's Supper. ^m The Communion of the Body and Blood of Christ. Were this Truth believed, the Holy Sacrament of the Lord's Supper would be *ofner*, and with greater reverence received.

VIII. The last, and not the least, Block whereat Piety stumbleth in the course of Religion, is by adorning Vices with the names of Vertues, as to call drunkenness Carousing, Drinking of healths; spilling innocent blood, Valour; Gluttony, Hospitality; Covetousness, Thriftiness; Whoredom, Loving a Mistress; Simony, Gratuity; Pride, Gracefulness; Dissembling, Complement; Children of Belial, Good-Fellows; Wrath, Hastiness; Ribaldry, Mirth. So on the other side, to call Sobriety in words and actions, Hypocrisie: Alms-deeds, Vain-glory; Devotion, Superstition; Zeal in Religion, Puritanism; Humility, Crouching; scruple of Conscience, Precise-

^g Acts 2. 37. ^b John 3. 5. ⁱ Prov. 28. 9. ^k Luke 13. 5. ^l Tit. 3. 5. ^m 1 Cor. 10. 16.

ness, &c. And whilst thus we call evil good, and good evil; true Piety is much hindred in her progress. And thus much of the first hindrance of Piety, by mistaking the true Sense of some special places of Scripture, and the grounds of Christian Religion.

The second hindrance of Piety.

The evil Example of Great Persons. The practice of whose prophane lives they prefer for their Imitation, before the precepts of God's holy Word. So that when they see the greatest Men in the State, and many chief Gentlemen in their Country, to make neither care nor conscience, to hear Sermons, to receive the Communion, nor to sanctifie the Lord's Sabbath, &c. But to be Swearers, Adulterers, Carousers, Oppressors, &c. then they think that the using of the holy Ordinances are not matter of so great moment; for if they were, such Great and Wise Men would not let so little by them. Hereupon they think that Religion is not a Matter of Necessity. And therefore where they shou'd (like Christians) row against the Stream of Impiety toward Heaven, they suffer themselves to be carried with the Multitude down-right into Hell; thinking it impossible, that God will suffer so many to be damned: Whereas, if the God of this World had not blinded the Eyes of their Minds, the holy Scriptures would teach them, that ⁿ Not many wise men after the flesh, not many mighty, not many noble, are called, &c. but that for the most part, ^o the poor receive the Gospel; and that ^p few rich Men shall be saved. And that howsoever many are called, yet the chosen are

but few. ⁹ Neither did the multitude ever save any from Damnation. As God hath advanced Men in greatness above others, so doth God expect that they in Religion and Piety should go before others; otherwise, greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the Day of their Accounts. At what time, sinful great and mighty Men, as well as the poorest slaves and bondmen, shall wish, That the Rocks and Mountains may fall upon them, and hide them from the presence of the Judge, from his just deserved wrath. It will prove but a miserable solace, to have a great company of Great Men partakers with thee, of thine eternal Torments. The multitude of Sinners, doth not extenuate, but aggravate Sin as Sodom. Better it is therefore with a few to be saved in the Ark, than with the whole World to be drowned in the Flood. Walk with the few Godly, in the Scripture's narrow-path, to Heaven; but crowd not with the Godless multitude, in the broad way to Hell. Let not the Examples of irreligious Great Men hinder thy Repentance; for their Greatness cannot at that Day exempt themselves from their own most grievous punishment.

The Third hindrance of Piety.

3. The long escaping of deserved punishment in this Life. ¹⁰ Because sentence (saith Solomon) is not speedily, executed against an evil worker; therefore the Hearts of the Children of Men are fully set in them to do evil, not knowing that the bountifulness of God leadeth them to Repentance.

⁹ Matth. 22. 14. Rev. 6. 15, 16, &c. ¹⁰ Matth. 7. 13. Exod. 23. 2. ¹¹ Eccles. 8. 11. ¹² Rom. 2. 4. 2 Pet. 3. 10.

But

But when his patience is abused, and Man's Sins are ripened, his *Justice* will at once both ^u *begin* and *make an end* of the Sinner; and he will recompence the slowness of his *delay*, with the grievousness of his Punishment. Though they were suffered to run on the score all the days of their Life; yet they shall be sure to pay the utmost farthing, at the day of their Death. And whilst they suppose themselves to be free from Judgment, they are already smitten with the heaviest of God's Judgments, ^u a Heart that cannot Repent. The Stone in the Reins or Bladder, is a grievous Pain that kills many a Man's Body; but there is no disease to the Stone in the Heart, whereof ^u *Nabal* died, and which killeth millions of Souls. They refuse the trial of Christ and his Cross; but they are stoned by Hell's Executioner to Eternal Death.

Because many Nobles and Gentlemen are not smitten with present Judgments for their outrageous Swearing, Adultery, Drunkenness, Oppression, Profaning of the Sabbath, and disgraceful neglect of God's Worship and Service, they begin to doubt of Divine Providence and Justice, both which Two Eyes, they would as willingly put out in God as the *Philistines* bor'd ^u out the Eyes of *Sampson*. It is greatly therefore to be feared, lest they should provoke God to try out against them, as *Sampson* against the *Philistines*: By neglecting the Law, and walking after their own Hearts, they put out (as much as in them lieth) the Eyes of my Providence and Justice: Lead me therefore to these chief Pillars, whereupon the Realm standeth, that I may pull the Realm upon

^u Sam. 3. 12. Ezek. 39. 8. ^u Rom. 2. 5. ^u 1 Sam. 25. 17. ^u Judges 16. 12.

their Heads, ^z and be at once avenged on them for my Two Eyes. Let not *God's* *Patience* hinder thy Repentance; but because he is so patient, therefore do thou Repent.

The Fourth hindrance of Piety.

4. *The Presumption of God's Mercy.* For when Men are justly convinc'd of their Sins, forthwith they betake themselves to this Shield, *Christ* is merciful; so that every Sinner makes *Christ* the Patron of his Sin, as though he had come into the World to bolster Sin, and not to destroy the ^a works of the Devil. Hereupon the Carnal Christian presumeth, That though he continueth a while longer in his Sin, *God* will not shorten his Days. But what is this but to be an impicite Atheist? Doubting that either *God* seeth not his Sins, or if he doth, that he is not Just; for if he believeth that *God* is Just, how can he think, that *God*, who for Sin so severely punisheth others, can love him who still loveth to continue in Sin. True it is, *Christ* is Merciful; But to whom? only to them that ^b Repent and turn from Iniquity in Jacob. But if any man bless himself in his Heart, saying, I shall have Peace, although I walk according to the stubbornness of mine own Heart, thus adding drunkenness to thirst; the Lord will not be merciful unto him, &c. O mad Men! who dare Bless themselves, when *God* pronounceth them Accursed? Look therefore how far thou art from finding Repentance in thyself; so far art thou from any Assurance of finding Mercy in *Christ*. ^c Let there-

^z Judg. 16. 26. &c. ^a 1 John 3. 8. ^b Isa. 59.
Dent. 29. 19. ^c Isa. 55. 7.

fore the wicked forsake his ways, and the unrighteous Man his own Imaginations, and return unto the Lord, and he will have mercy upon him; and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as Presumption. For we read not in all the Scriptures of above Three or Four, whom roaring Despair overthrew; but secure Presumption has sent Millions to Perdition without any noise. As therefore the Damsels of Israel sung in their Dances, ^a Saul hath killed his thousands, and David his ten thousands; so I may say, that Despair of God's Mercy has damned thousands, but the Presumption of God's Mercy has damned Ten thousands, and sent them quick to Hell; where now they remain in eternal Torments, without all help or ease, or hope of Redemption. God spar'd the Thief, but not his Fellow; God spar'd one, that no Man might Despair; God spar'd but one, that no Man should Presume; Joyful Assurance to a Sinner that Repents; no comfort to him that remains Impenitent. God is infinite in Mercy, but to them only, who turn from their Sins to serve him in Holiness, without which no Man shall see the Lord, Heb. 12. 14. To keep thee from the hindrance of Presumption, remember, that as Christ is a Saviour, so Moses is an Accuser; Live therefore, as though there was no Gospel; die, as though there was no Law. Pass thy life, as though thou wert under the conduct of Moses; depart this Life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish; Repent, if thou wilt be sav'd.

1 Sam. 18. 7. Luke 23. 43. John 3. 45.

The

The Fifth hindrance of Piety.

5. *Evil Company*, commonly term'd *Good-Fellows*: But indeed the Devil's chief Instruments to hinder a wretched Sinner from Repentance and Piety. The first sign of God's Favour to a Sinner, is to give him Grace to forsake evil Companions: Such who wilfully continue in Sin, contemn the means of their Calling, giving at the sincerity of Profession in others, and shaming Christian Religion by their own prophane Lives. These sit in the seat of the Scooners; for as soon as God admits a Sinner, to be one of his People, he bids him, *Come out of Babylon*. Every lewd Company is a *Babylon*, out of which, let every Child of God either keep himself, or if he be in, think that he hears his Father's Voice sounding in his Ears, *Come out of Babylon, my Child*. As soon as Christ look'd in mercy upon Peter, he went out of the Company that was in the High-Priest's Hall, and wept bitterly for his Offence; David Vowing (upon his recovery) a *New-Life*, said, *away from me all ye workers of Iniquity*, &c. As if it were impossible to become a *New Man*, till he had shaken off all old ill Companions. The truest proof of a Man's Religion, is the quality of his Companions. Prophane Companions are the chief Enemies of Piety, and quellers of holy Motions. Many a time is poor Christ (desiring to be New-Born in thee) thrust into the Stable, when these lewd Companions by their Drinking, Plays, and Jests, take up all the best Rooms in the Inn of thy Heart.

g Psal. 1. 1. b Rev. 18. 4. i Luke 22. 82. & Psal. 5. 8. l Luke 2. 7.

Oh!

Oh ! let not the company of earthly Sinners, hinder thee from the Society of heavenly Saints and Angels.

The Sixth hindrance of Piety.

6. *A conceited Fear, lest the Practice of Piety should make a Man (especially a Young Man) to wax too sad and pensive; whereas indeed none can better joy, nor have more cause to rejoyce, than Pious and Religious Christians : For as soon as they are ^m justify'd by Faith, they have peace with God, than which there can be no greater joy. Besides, they have already the Kingdom of Grace descended into their Hearts, as an assurance that (in God's good time) they shall ascend into his Kingdom of Glory. This Kingdom of Grace consists in Three things : First, Righteousness, ⁿ for having Christ's Righteousness to justify them before God, they endeavour to live Righteously before Men. Secondly, Peace, for the peace of Conscience inseparably followeth a righteous Conversation. Thirdly, the Joy of the Holy Ghost, which Joy is only felt in the peace of a good Conscience ; and is so great, that ^o it passeth all understanding. No Tongue can express it, no Heart can conceive it, but only he that feels it. This is that ^p fulness of joy which Christ promis'd his Disciples, in the midst of their Troubles, a joy that no Man could take from them. The feeling of this joy, David upon his Repentance begged so earnestly at the Hands of God ; ^q restore me to the joy of thy Salvation. ^r And if the Angels in Heaven rejoyce so much at the Conversion of a*

^m Rom. 5. 2. ⁿ Rom. 14. 17. ^o Phil. 4. 7. ^p John 16. 24. ^q Verse 22. ^r Luke 15. 7, 10.

sinner, the joy of a sinner converted must needs be exceeding great in his own Heart. It is worldly sorrow that snows so timely upon Mens Heads, and fills the furrows of their Heart, with the sorrows of Death. The Godly Sorrow of the Godly (when God thinks it meet to try them) causeth in them ¹ Repentance, not to be Repented of; for it doth but further their Salvation, and in all such Tribulation, they shall be sure to have the Holy Ghost to be their ² Comforter; who will ³ make our Consolations to abound through Christ, as the Sufferings of Christ shall abound in us. But whilst a Man liveth in impiety, he has ⁴ no peace, says Esay; ⁵ his laughter is but madness, (says Solomon,) y his riches are but clay, (says Habakkuk:) nay the Apostle esteems them no better than ⁶ dung, in comparison of the Pious Man's Treasure; all his joys shall end in woes, saith Christ. Let not therefore this false Fear hinder thee from the Practice of Piety. Better it is to go sickly (with ⁷ Lazarus) to Heaven, than full of Mirth and Pleasure with Dives to Hell. Better it is to Mourn for a time with Men than to be tormented for ever with Devils.

The Seventh hindrance of Piety.

7. And lastly, *The hope of Long Life*: For were it possible that a wicked liver thought *this Year to be his last Year*; *this Month his last Month*; *this Week his last Week*; but that he would change and amend his wicked Life? no Verily, he would use the best means to Repent, and to become a New

— 1 2 Cor. 7. 10. 1 John 14. 16, 17. 2 Cor. 1. 5. w
1sa. 57. 21. x Eccles. 2. 2. y Hab. 2. 6. z Phil. 3. 8.
a Luke 6. 25.

Man.

Man. But as the rich Man in the ^b Gospel promis'd himself many years to live in mirth, ease, and fulness, when he had not one Night to live longer: So many wicked Epicures falsely promise themselves the Age of many years, when the Thread of their Life is almost ready drawn out to an end. ^c So Jeremy ascribes the cause of the Jews Sins and Calamities to this, that she remembered not her last end.

The longest space betwixt a Man's coming from the Womb, and going to the Grave, is but short: ^d For Man that is born of a Woman hath but a short time to live: He has but a few Days, and those full of nothing but Troubles. And except the Practice of Piety, how much better is the state of the Child that Yesterday was Baptized, and to Day is Buried; than Methusalem, who lived Nine hundred sixty nine Years, and then died? Of the Two, happier the Babe; because he had less sin and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a Man repose in long Life? seeing the whole Life of Man is nothing but a lingering Death: So that, as the Apostle protests, ^e a Man dieth daily.

Hark in thine Ear, O secure Fellow; thy Life is but a ^f puff of breath in thy Nostrils, trust not to it. Thy Soul dwells in a house of Clay, that will fall e'er it be long; as may appear by the dimness of thy Eyes, the deafness of thy Ears, the wrinkles in thy Cheeks, the rottenness of thy Teeth, the weakness of thy Sinews, the trembling of thy Hands, the kalender in thy Bones, the shortness of thy Sleep, and every gray-Hair as so many Sum-

^b Luke 12. 19, 20. ^c Lam. 1. 9. ^d Job 14. 1. ^e 1 Cor. 15. 31. ^f Isa. 2. 22.

moners, bids thee prepare for thy long Home. Come, let us in the mean-while walk to thy Father's Coffin, break open the lid, see here, how that *Corruption* is thy Father, and the worm thy Mother and Sister. Seest thou how these are? so must thou be e'er long: Fool! thou knowest not how soon. Thy Hour-glass runneth a-pace, and in all Places, Death in the mean-while waiteth for thee.

The whole Life of Man (save what is spent in God's Service) is but a foolery: For a Man lives *Forty Years* before he knows himself to be a Fool; and by that time he seeth his folly, his Life is finished.

Hark, Husbandman, before thou seest many more Crops of Harvest, thyself shall be ripe, and Death will cut thee down with his Sickle. Hark, Tradesmen, e'er many six Months go over, thy last Month will come on; after which thou shalt trace away, and Trade no longer. Hark, most grave Judge, within a few Terms, the term of thy Life approacheth; wherein thou shalt cease to Judge others, and go thyself to be Judged. Hark, O Man of God, that goest to the Pulpit, preach this Sermon, as it were the last that thou should'st make to thy People. Hark, Noble-Man, lay aside the high conceit of thy Honour, Death, e'er it be long, will lay thine Honour in the Dust, and make thee as base as the Earth that thou treadest under thy Feet. Hark, thou that now readest this Book, assure thyself e'er it be long, there will be but Two holes where now thy Two Eyes are placed; and others shall read the truth of this Lesson upon thy bare Scul, which now thou readest in this little

Book; how soon I know not, but this I am sure of ^b that thy time is appointed, thy ¹ months are determined, thy ² days are numbred, and thy very ¹ last hour is limited, beyond which thou shalt not pass: For then, the first-born of Death mounted on his ^m pale Horse, shall alight at thy Door; and (notwithstanding all thy *Wealth and Honour*, and the *Tears* of thy dearest Friends) will carry thee away bound Hand and Foot, as his Prisoner, and keep thy Body under a load of Earth, until that Day come, wherein thou must be brought forth, to ² receive according to the things which thou hast done in that body, whether it be good or evil. O let not then the false hope of an uncertain long Life hinder thee from becoming a present Practitioner of Religious Piety! God ^o offereth Grace to Day, but who promiseth to morrow? There are now in Hell many Young Men, who had proposed to Repent in their Old Age, but Death cut them off in their impenitence, e'er ever they could attain to the time they set for their Repentance. The longer a Man runs in a Disease, the harder he is to be Cured; for custom of Sin breeds hardness of Heart, and the impediments which hinder thee from Repenting now, will hinder thee more when thou art more Aged.

A wise Man being to go a far and foul Journey, will not lay the heaviest burthen upon the weakest Horse. And with what Conscience can'st thou lay the great load of Repentance on thy feeble and tired Old Age, whereas now in thy chiefest strength thou can'st not lift it, but are ready to stagger under it? Is it wisdom for him that is to Sail a long and dangerous Voyage, to lie playing or sleeping,

^b Job 14. 14. ⁱ Job 14. 5. & Psal. 90. 12. Dan. 5. 26.
¹ Dan. 11. 8. ^m Rev. 6. 8. ⁿ 2 Cor. 5. 10. ^o Psal. 95. 7. &
Heb. 3. 7. Heb. 3. 13. whilst

whilst the *Wind* serveth, and the *Sea* is calm, the *Ship* sound, the *Pilot* well, the *Mariners* strong, and then set forth when the *Winds* are contrary, the *Weather* *Tempestuous*, the *Sea* *Raging*, the *Ship* *Rotten*, the *Pilot* *Sick*, and the *Sailors* *Languishing*? Therefore (*O sinful Soul*) begin now thy Conversion to God, whilst *Life*, *Health*, *Strength*, and *Youth* laste: Before those *p* years draw nigh, when thou shalt say, *I have no pleasure in them*. God ever requir'd in his Service, the *1* first-Born; and the *1* first Fruits; and those to be offer'd unto him without delay. So just *1* Abel offer'd unto God his *firstlings*, and *fattest Lambs*: And reason good, that the *best Lord* should be first, and best served. All God's Servants should therefore, remember to serve their Creator in the days of their youth, and *1* early in the Morning, like *Abraham*, to sacrifice unto God the young *Isaac* of their Age. *W* *Thou shalt not see my face* (says *Joseph* to his Brethren) except you bring your younger Brother with you. And how shalt thou look in the Face of *Jesus*, if thou givest thy *Younger Years* to the Devil, and bringest him nothing but thy blind, lame and decrepit *Old Age*? Offer it now unto thy *1* Prince, says *Malachy*. If he will not accept such an one to serve him, how shall the Prince of Princes admit such a one to be his Servant? *y* If the King of *Babel* would have young men (well-favoured, and such as had ability in them) to stand in his Palace; shall the King of Heaven have none to stand in his Courts, *2* but the blind and lame, such as the soul of *David* hated? Thinkest thou, when thou hast

p Eccl. 12. 1. *q* Exod. 13. 2. *r* Exod. 22. 29. *s* Gen. 4. 4. *t* Eccl. 12. 12. *u* Gen. 22. 3. *w* Gen. 43. 3. *x* Mal. 1. 8. *y* Dan. 1. 4. *z* 2 Sam. 5. 8.

served

served Satan with thy prime Years, to satisfy God with thy Dotage? take heed lest God turn thee over to thy old Master again: That as thou hast all the days of thy Life done his Work, so he may in the end pay thee thy Wages. Is that time fit to undertake by the serious Exercises of Repentance, (which is the Work of Works) to turn thy sinful Soul to God, when thou art not able with all thy strength to turn thy weary Bones on thy soft Bed? If thou findest it so hard a matter now, thou shalt find it far harder then. For thy Sin will wax stronger, thy strength will grow weaker, thy Conscience will clog thee, Pain will distract thee, the fear of Death will amaze thee, and the Visitation of Friends will so disturb thee; that if thou be not furnish'd afore-hand with store of Faith, Patience and Consolation, thou shalt not be able either to Meditate thyself, or to hear the Word of comfort from others; not to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a dumb Palsie, or such a deadly senselessness, that thou shalt neither remember God, nor think upon thine own Estate, and dost thou not well deserve that God should forget to save thee in thy Death, who art so unmindful now to serve him in thy Life? The fear of Death will drive many at that time to cry, ^a Lord, Lord; but Christ protesteth, that he will not then know them for his: Yea, many shall then (like Esau ^b) with tears seek to repent, and yet find no place of Repentance. For Man has not Free-will to repent when he will, but when God will give him Grace. And if Mercy shew'd herself so inexorable, that she would not open her Gates to so tender suitors as ^c Vir-

^a Matth. 7. 22. ^b Heb. 12. 17. ^c Matth. 25. 11.
gins,

gins to so earnest suitors, as *knockers*, because they knocked too late: How thinkest thou that she will ever suffer thee to enter her Gates, being so *impure a wretch*, that never thinkest to leave Sin, till Sin first leaveth thee, and didst never yet knock with *thine own fists* upon the *Breasts* of a Penitent Heart? and justly doth her Grace deny to open the *Gates of Heaven*, when thou *knockest* in thine *Adversity*, who in thy *Prosperity* wouldst not suffer Christ whilst he ^d *knocked*, to enter in at the door of thy Heart. Trust not either *late Repentance* or *long Life*; not *late Repentance*, because it is much to be feared, lest that the *Repentance*, which the fear of *Death* enforceth, dies with a Man dying. And the Hypocrite, who deceiv'd others in his Life, may deceive himself in his Death. God accepteth none but *free-will Offerings* and the *Repentance* that pleaseth him must be voluntary and not of constraint. Not *long Life*, for *Old Age* will fall upon the Neck of *Youth*: And as nothing is more sure than *Death*, so nothing is more uncertain than the time of *dying*. Yea, oftentimes when ripeness of Sin is hasten'd by outrageousness of Sinning, God suddenly cutteth off such *vicious livers*, either with the *Sword*, *Intemperateness*, *Luxury*, *Surfeit*, or some other fearful manner of *Sickness*. Mayst thou not see, that it is the *evil Spirit* that perswades thee to defer thy *Repentance* till *Old Age*, when *experience* tells thee, that not one of a thousand that takes thy course doth ever attain unto it? Let God's Holy Spirit move thee, not to give thyself any longer *e* to eat and drink with the drunken, lest thy master send *Death* for thee in a day when thou lookest not for him, and

d Rev. 3. 20. e Matthew 37. 49, 50, 51.

in

in an hour that thou art not aware of: And so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest *f* long Life, fear God, and long for life everlasting. The longest Life here, when it is come to the period, will appear to have been but as a *5* tale that is told, *b* a vanishing vapour, a flitting *1* shadow, a seeming *2* dream, a glorious *1* flower, growing and flourishing in the *m* morning, but in the evening cut down and withered; or like a *m* Weaver's shuttle, which by winding here and there swiftly unwindeth itself to an end. It is but *o* a moment, says St. Paul; O then the Mad-ness of a Man! that for a moment of *r* sinful Pleasure, will hazard the loss of an || Eternal weight of Glory.

These are the Seven chief hinderers of Piety, which must be cast out * like Mary Magdalen's seven Devils, before ever thou can'st become a true Practitioner of Piety, or have any sound hope to enjoy either favour from Christ by Grace, or fellowship with him in Glory.

The Conclusion.

TO conclude all. Forasmuch as thou seest, that without Christ, thou art but a slave of sin, Death's Vassal, and Worms Meat; whose Thoughts are vain, whose Deeds are vile, whose Pleasures have scarce beginnings, whose Miseries never know end; what wise Man would incur these bellish Torments, tho' he might by living in

f Deut. 30. 16. Prov. 3. 2. Psal. 34. 11, &c. *g* Psal. 90. 9. *b* Jam. 4. 14. *i* Psal. 109. 23. *k* Psal. 76. 5. *l* Psal. 90. 5. *m* Pet. 1. 24. *n* Psal. 90. 6. *o* Isa. 38. 12. *p* 2 Cor. 4. 7. *q* Heb. 11. 25. || 2 Cor. 4. 17. * Mark 16. 9. Luke 8. 2.

Sin, purchase to himself for a time, the Empire of Augustus, the Riches of Croesus, the Pleasures of Solomon, the Policy of Achitophel, the Voluptuous Fare and fine Apparel of Dives? for what should it avail a Man (as our Saviour saith) to win the whole world for a time, and then to lose his Soul in Hell for ever.

And seeing that likewise thou seest, how great is thy happiness in Christ, and how vain are the Hindrances that debar thee from the same, beware (as the Apostle exhorteth) *q* of the deceitfulness of Sin. For that Sin which seems now to be so pleasing to thy corrupt Nature, will one day prove the bitterest Enemy to thy distressed Soul; and in the mean while harden (unawares) thine impenitent Heart.

Sin (as a *Serpent*) seems beautiful to the Eye; but take heed of the Sting behind, whose venomous effects if thou knewest, thou would'st as carefully fly from Sin, as from a Serpent; for,

1. Sin did never any Man good, and the more sin a Man hath committed, the more odious he hath made himself to God, the more hateful to all good Men.

2. Sin brought upon thee all the evil, crosses, losses, disgraces, and sicknesses that ever beset thee.

r Fools (saith David) by reason of their transgressions, and because of their iniquities are afflicted. Jeremy, in a lamenting manner asketh the Question; *Wherefore is the living Man sorrowful?* The Holy Ghost answereth him; *Man suffereth for his sin.* Hereupon the Prophet takes up that doleful outcry against sin, as the cause of all their Miseries.

Wo now unto us that ever we have sinned.

3. If thou dost not *speedily* repent thee of thy sins, they will bring upon thee far greater *Plagues, Losses, Crosses, Shame and Judgments*, than ever hitherto befall thee. Read *Levit. 26. ver. 18, &c. Dent. 28. 14, &c.*

4. And lastly, If thou wilt not ^u cast off thy sin, God (when the measure of thine iniquity is full) will cast thee off for thy Sin: For as he is just, so he hath power to kill and cast into Hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of Sin in this Life, and the eternal wrath due thereto in the World to come, and be assured that thou art not one of those who are given over to a reprobate sense; ^z Let then (O Sinner) my Counsel be acceptable unto thee; break off thy sins by righteousness, and thine iniquities by shewing mercy towards the Poor: O let there (at length) be an healing of thy error! ¹ Nathan used but one Parable, and David was converted; Jonas Preached but once to Nineveh, and the whole City repented; Christ look'd but once on Peter, ² and he went out and wept bitterly. And now, that thou art oft, and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets; yea, that God himself, by his Ambassadors, doth ² pray thee to be reconciled unto him; leave off thine Adultery, like David; repent of thy Sins, like a true Ninevite; and whilst Christ looketh in mercy upon thee, leave thy wicked Companions, and weep bitterly for thine Offences. Content not thyself with that formal Religion, which unregenerated Men have framed to themselves in stead of sincere Devotion: For in the multitude of Opinions most Men

^u Gen. 15. 16. ^z Dan. 4. 27. ¹ 2 Sam. 12. 13. Jonas 3. 5, &c. ² Luke 22. 62. ² 2 Cor. 5. 20.

have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou dost at the most, and art not so bad, as the worst. No Man is so wicked, that he is addicted to all kind of Vices (for there is an Antipathy betwixt some Vices;) but remember that Christ saith, ^b Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Consider with thyself how far thou comest short of the Pharisees in Fasting, Praying, frequenting the Church, and in giving of Alms. Think with thyself how many Pagans, who never know Baptism, yet in moral Vertues, and honesty of Life, do go far beyond thee. Where is then the Life of Christ thy Master, and how far art thou from being a true Christian; If thou dost willingly yield to live in any gross Sin, thou canst not have a regenerated Soul, though thou reformest thyself like ^c Herod, from many other Vices. A true Christian must have respect to walk in the truth of his Heart, in all the Commandments of God alike, for (saith St. James) ^d He that shall offend in one point of the Law (wilfully) is guilty of all. And Peter bids us lay aside ^e (not some, but) all malice, guile and Hypocrisie, &c. One Sin is enough to damn a Man's Soul, without Repentance: Dream not to go to Heaven by any nearer or easier way than Christ hath traced unto us in his Word. The way to Heaven is not, *easy or common*, but *strait and narrow*; yea, so narrow, that Christ protesteth, ^f that a rich man shall hardly enter into the Kingdom of Heaven, and that those who en-

^b Math. 5. 20. ^c Mark 6. 22. ^d James 2. 10. ^e 1 Pet. 2. 1. ^f Math. 7. 14. ^g Math. 19. 23.

few are but in few; and that those few cannot get in but by *striving*; and that some of those who strive to enter in, shall not be able. This all *God's Saints* (whilst they here liv'd) knew well, when with so often *fastings*, so earnest *prayers*, so frequent hearing the *Word*, and receiving the *Sacraments*, and with such abundance of *Tears*, they devoutly begg'd at the hands of God, for Christ's sake, to be received into his Kingdom.

If thou wilt not believe this Truth, I assure thee that the Devil who perswades thee now, that it is easy to attain Heaven, will tell thee hereafter, that it is the *hardest business* in the World. If therefore thou art desirous to purchase sound Assurance of Salvation to thy Soul, and to go the right and safe way to Heaven, get forthwith (like a wise Virgin) *Oil of Piety in the Lamp of thy Conversation*, that thou may'st be in a continual readiness to meet the *Bridegroom*, whether he cometh by *Death*, or by *Judgment*. Which that thou may'st the better do, let this be thy *daily Practice*.

How a Private Man must begin the Morning with Piety.

AS soon as ever thou awakest in the Morning, keep the door of thy Heart fast shut, that no *earthly thoughts* may enter before that God be come in first; and let him (before all others,) have the *first place* therein. So all evil Thoughts, either will not dare to come in, or shall the easier be kept out; and the Heart will more favour of

b Matth. 7. 14. and 22. 14. *i* Luke 13. 24. *k* Matth. 25. 1. *l* Ambr. in Psal. 119.

Piety and Godliness all the day after. But if thy Heart be not (at thy first waking) fill'd with some Meditations of God, and his Word, and dressed like the ^m Lamp in the Tabernacle, every Morning and Evening, with the Oil-Olive of God's Word; and perfum'd with the sweet ^a Incense of Prayer; Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after; sending forth nothing but the stench of corrupt and lying words, and of rash and blasphemous Oaths.

Begin therefore every Day's Work with God's Word and Prayer, and offer up unto God upon the Altar of a ^o contrite Heart, the Groans ^p of thy Spirit, and the ^a calves of thy Lips, as thy morning-Sacrifice, and the first-fruits of the Day; and as soon as thou wakest, say unto him thus:

A short Soliloquy, when one first wakes in the Morning.

MY Soul waiteth on thee, ^a O Lord, more than the Morning-watch watcheth for the Morning. || O God therefore be merciful unto me; and bless me, and cause thy face to shine upon me, ^a fill me with thy Mercy this Morning, so shall I rejoyce and be glad all my Days.

Meditations for the Morning.

Then Meditate,

HOW Almighty God can (in the Resurrection) as easily raise up thy Body out

^m Exod. 27. 20, 21. ⁿ Exod. 30. 6, 7. ^o Psal. 51. 17.
^p Rom. 8. 22. ^q Hos. 13. 2. ^r Psal. 130. 6. || Psal. 67.
^s * Psal. 90. 14.

of the Grave from the sleep of Death, as he hath this Morning wakened thee in thy Bed out of the sleep of Nature. At the dawning of which Resurrection-Day, Christ shall come to be glorified in his Saints, and every one of the Bodies of the thousands of his Saints (being fashioned like unto his glorious Body) shall shine as bright as the Sun. All the Angels shining likewise in their Glory, the Body of Christ surpassing them all in Splendor and Glory, and the God-head exelling in it. At the rising of one Sun makes the Morning-Sky so glorious, what a bright-shining and glorious Morning will that be, when so many thousands of Bodies, far brighter than the Sun, shall appear and accompany Christ; as his glorious Train, coming to keep his General Session of Righteousness, and to Judge the wicked of Angels, and all ungodly Men? And let not any transitory Profit, Pleasure or Vain-glory of the day, cause thee to lose thy Part and Portion of the Eternal Bliss and Glory of that Day, which is properly termed the Resurrection of the Just. Beasts have bodily Eyes to see the ordinary Light of the Day; but endeavour thou with the Eyes of Faith, to fore-see the glorious Light of that Day.

12. That thou knowest not how near the evil Spirit, which night and day like a roaring Lion, walketh about seeking to devour thee, was unto thee whilst thou sleepest, and wast not able to help thyself: and that thou knowest not what Mischief he would have done to thee, had not God hedg'd

1. 2. Thess. 1. 10. b Jude 5. 14. c Phil. 3. 21. d Luke 9. 31. e Acts 17. 31. f 1 Cor. 6. 3. g Jude 13. h Luke 14. 14. i 1 Pet. 5. 8. Job 1. 7. k thee

thine and thine with his ever-waking Providence, and guarded thee with his holy and blessed Angels.

3. If thou hearest the Cock crow, remember Peter, to imitate him, and call to mind that Cock-Crowing sound of the last Trumpet, which shall awaken thee from the Dead, and consider in what case thou wert if it sounded now: And become such as thou wouldst wish to be then, lest at that day thou wilt wish that thou hadst never seen this; yea, curse the day of thy natural Birth, for want of being New-born by spiritual Grace. When the Cock Crows, the Thief despairs of his hope, and gives over his Night's Enterprize: So the Devil ceaseth to tempt or attempt any farther, when he hears the Devout Soul awaking herself with Morning-Prayer.

4. Remember that Almighty God is about thy Bed, and seeth thy down-lying and up-rising, understandeth thy Thoughts, and is acquainted with all thy ways. Remember likewise, that his holy Angels, who guarded and watch'd over thee all Night, do also behold how thou wakest and risest. Do all things therefore in the awful presence of God, and in the sight of his holy Angels.

5. As thou art putting on thine Apparel, remember that they were first given us coverings of Shame, being the filthy effluvia of Sin; and that they were made but of the skins and excrements of dead Beasts. Therefore, whether thou respect

Job 1. 10. 1 Psal. 121. 4. 3 Psal. 34. 7. Gen. 22. 1.
2. 2 Kings 6. 16. 4 Luke 22. 61, 62. 5 Jer. 20. 14. Job
3. 1. 6 Tit. 3. 5. 7 Ambr. Hexam. 1. 5. cap. 25. 1 Psal.
139. 2, 3. 8 Gen. 31. 55. & 32. 1, 2. 9 Psal. 91. 5, 11.
Acts 12. 12.

the

the *flax* or the *first institution*, thou hast so little cause to be *proud* of them, that thou hast great cause to be *humbled* at the sight and wearing of them; seeing the *richest apparel* are but *fine covers* of the foulest *Shame*. Meditate rather, That as thine *Apparel* serves to cover thy *Shame*, and to *sease* thy *Body* from cold; so thou should'st be as careful to cover thy *soul* with that a *Wedding Garment*, which is the *Righteousness of Christ*, and (because apprehended by our Faith) called the *Righteousness of the Saints*. Lest whilst we are richly *apparel'd* in the sight of Men, we be found to walk *naked* (so that all our *filthiness* is to be seen) in the sight of *God*. But that with his *Righteousness* (as with a *Robe*) we may cover ourselves from perpetual *Shame*, and shield our *Souls* from that fiery cold that will procure eternal *yweeping and gnashing of teeth*. And withal consider, How blessed a *People* were our *Nation*, if every *silken Suit* did cover a *sanctified Soul*. And yet a *Man* would think, that on whom *God* bestow'd most of *these outward Blessings*, of them he should receive greatest *inward thanks*. But if it prove otherwise, their *Reckoning* will prove the heavier in the day of their *accounts*.

6. Consider, how *God's Mercy* is renewed unto thee *every Morning*, in giving thee (as it were) a *new Life*, and in causing the *Sun* after his unceasing *Race*, to rise again to give thee light. Let not then his glorious light burn in vain, but prevent rather (as often as thou can'st) the *Sun-rising*, to give *God* thanks, and kneeling down at thy *Bed-side*, || salute him at the *day-spring* with some

* Matth. 22. 11. * Rom. 13. 14. 1 Cor. 1. 30. Phil. 3. 9.
Rev. 19. 8. Ephes. 4. 24. * Rev. 16. 15. y Matth. 23. 13.
* Luke 12. 48. * Lam. 3. 23. Psal. 19. 5. || Wisd. 19. 20.

devout *Antelucanum*, or Morning-Soliloquy; containing the humble Confession of thy Sins, the Pardon of all thy Faults, a Thanksgiving for all his Benefits, and a craving of his gracious Protection to the Church, thyself, and all that do belong unto thee.

Brief Directions how to Read the Holy Scriptures once every Year over, with Ease, Profit and Reverence.

BUT forasmuch, that as Faith is the Soul, so Reading and Meditating of the Word of God are the Parents of Prayer: Therefore before thou prayest in the Morning, read first a Chapter in the Word of God; then Meditate a while with thyself, how many excellent things thou canst remember out of it.

As first; what good Counsels or Exhortations to Good Works, and to a Holy Life.

Secondly, what threatnings of Judgments against such and such a Sin; and what fearful Examples of God's Punishment or Vengeance upon such and such sinners.

Thirdly, what Blessings God promiseth to Patience, Chastity, Mercy, Alms-deeds, Zeal in his Service, Charity, Faith and Trust in God, and such-like Christian Vertues.

Fourthly, what gracious Deliverances God has wrought, and what special Blessings he has bestowed upon them, who were his true and zealous Servants.

Fifthly, Apply these things to thine own Heart, and read not these Chapters, as Matters of Historical Discourse; but as if they were so many Letters or Epistles, sent down from God out of Heaven unto thee: For whatsoever is written, is written for our learning, Rom. 15. 4.

Sixthly Read them therefore with that Reverence, as if God himself stood by, and spake these Words unto thee, to excite thee to those Virtues, to dissuade thee from those Vices; assuring thyself, That if such Sins (as thou Readest there) be found in thee without Repentance, the like Plagues will fall upon thee; but if thou dost Practise the like Piety and Vertuous Deeds, the like Blessings shall come unto thee and thine.

In a word, apply all that thou Readest in Holy Scripture, to one of these two Heads chiefly; either to confirm thy Faith, or to increase thy Repentance; for as *Sustine & Abstine, bear and forbear*, was the Epitome of a good Philosopher's Life; so *Crede & Respiscere, Believe and Repent*, is the whole sum of a true Christian's Profession. One Chapter thus read with Understanding, and Meditated on with Application, will better feed and comfort thy Soul, than five read and run over without marking their scope or sense, or making any use thereof to thy own self. If in this manner thou shalt read Three Chapters every Day; one in the Morning, another at Noon, and the third at Night, (Reading so many Psalms in stead of a Chapter, as our Church Liturgy appoints for Morning or Evening Prayers) thou shalt read over all the Canonical Scripture in a Year, except

a Epictet. dict. b In the Canonical Books of the Old Testament there are 931 Chapters, but distributing the 150 Psalms into 60 parts, thou shalt find but 841, which being added to 260 (the number of the Chapters in the New Testament) will amount to 1101, dividing which by Three into 365, (the number of the Days of the Year) there will remain but Six, which thou may'st dispose of as prescribed.

Six Chapters, which thou may'st add to the task of the last Day of the Year. The reading of the Bible in order, will help thee the better to understand both the *History* and *Scope* of the holy Scripture. And as for the *Apocrypha*, being but penned by Man's Spirit, thou may'st read them at thy pleasure, but believe them so far as they agree with the *Canonical* Scripture which is endited by the *Holy Ghost*.

But it may be thou wilt say, that thy business will not permit thee so much time, as to read every *Morning a Chapter*, &c. O Man, remember that thy Life is but short, and that all this business is but for the use of this short Life; but *Salvation or Damnation is everlasting*. Rise up therefore every Morning by so much time the earlier; defraud thy foggy flesh of so much sleep, but rob not thy Soul of her food, nor God of his service, and serve the *Almighty* duly whilst thou hast Time and Health.

Having thus read thy Chapter, as thou art about to Pray, remember that God is a God of a *Holiness*, whereof he warneth us by repeating so often, *Be ye holy, for I am holy*. And when he devour'd with a sudden fire, *Nadab and Abihu*, for offering unto him Incense with *strange fire*, (like those now-a-days, who offer Prayers from Hearts fraught with the fire of *Lust and Malice* :) The Lord would give no other reason of his Judgment but this, *I will be sanctified in them that come near me*. As if he should have said, If I cannot be sanctify'd by them who are my servants, in serving me with that Holiness that they should, I will be sanctify'd on them by confounding them.

d Exod. 26. 36. e Lev. 21. 44. and 19. 2. and 20. 7.
f Lev. 10. 2. g Ver. 3.

with my just Judgments, which their *leanness* doth deserve. God therefore cannot abide any wilful uncleanness, or filthiness in them, who serve him: Insomuch that he commanded the Israelites, That when they were in Camp against their Enemies, *b* they should dig a hole with a paddle, and cover their excrements: His reason is, For the Lord thy God walketh in the midst of thy Camp, to deliver thee, and to give thee thine Enemies before thee: Therefore thy host shall be holy, that he see no filthy thing in thee, and turn away from thee. If he will have Man to be so Holy in time of War in the Field, how much more Holiness expecteth he at our Hands in the time of Peace in our Houses? Therefore says Zophar in Job: *c* if thou prepare thine heart, and stretch out thine hand towards God to pray: If iniquity be in thy hand, put it far away, and let no wickedness dwell in thy Tabernacle. For, as *Esay* says, *d* If there be any uncleanness in our hands, (that is, any sin whereof we have not repented) tho' we stretch out our hands unto him, and make many prayers, the Lord will hide his Eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy Heart is sorrowful for thy Sin; and that thy Mind is resolved (through the assistance of his Grace) to amend thy faults. And then having washed thyself, and adorned thy Body with Apparel which becometh thy Calling, and the Image of God, which thou bearest; shut thy Chamber-door, and kneel down by the Bed-side, or some other convenient Place, and in reverent manner lifting up thy Heart, together with thy Hands and Eyes; as in the Presence of God

b Deut. 23. 13, 14. *c* Job 11. 13, 14. & *Isa.* 1. 15.

who seeth the inward Intention of thy Soul; offer up unto God from the Altar of a Contrite Heart, thy Prayer as a Morning-Sacrifice, through the Mediation of Christ, in these or the like Words.

A Prayer for the Morning.

O Most Mighty and Glorious God; full of incomprehensible Power and Majesty, whose Glory the very Heaven of Heavens is not able to contain: Look down from Heaven upon me, thine unworthy servant, who here prostrate myself at the footstool of thy Throne of Grace. But look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Son, in whom only thou art well-pleased. For of myself, I am not worthy to stand in thy Presence, or to speak with mine unclean lips to so holy a God as thou art. For thou knowest that in Sin I was conceiv'd and born, and that I have lived ever since in iniquity: So that I have broken all thy holy Commandments by sinful Motions, unclean Thoughts, evil Words, and wicked Works; omitting many of those Duties of Piety which thou requirest for thy Service, and committing many of those Vices, which thou (under the Penalty of thy displeasure) hast forbidden.

[Here thou mayst Confess unto God thy secret Sins, which do most burthen thy Conscience; with the Circumstances of the Time, Place, Person and Manner, how they were committed; saying, but more especially, O Lord, I do here with Grief of Heart confess unto thee, &c.]

1 Kings 8. 27. m Psal. 132. 7. n Heb. 4. 16. Dan. 9. 18. o Matth. 3. 17. p Isa. 6. 5. q Psal. 15. r Gen. 6. 5. Matth. 25. 19. Matth. 12. 34. Psal. 140. 1, 2. s Dan. 9. 10, 11. Levit. 26. 14, &c.

And

And for these my Sins, O Lord, I stand here guilty of thy * Curse with all the miseries of this Life, and everlasting torments in Hell-fire, when this wretched Life is ended, if thou should'st deal with me according to my Deserts. Yea, Lord, I confess that it is y thy mercy which endureth for ever, and thy compassion which never fails, that is the cause that I have not long ago been consum'd. 2 But with thee, O Lord, there is mercy and plentiful Redemption. 3 In the multitude therefore of thy Mercies, b and Christ's Merits, I entreat thy Divine Majesty, that thou would'st c not enter into judgment with thy servant, neither be extream to mark what I have hitherto done amiss: For if thou dost, then no flesh can be justified in thy sight, nor any living stand in thy Presence; but be thou merciful unto me, and d wash away all the uncleanness of my Sins, with the Merits of that precious Blood which Jesus Christ has shed for me. And seeing that he has born the e burthen of that Curse which was due to my Transgressions; O Lord, deliver me from my Sins, and from all those Judgments which hang over my Head, as due unto me for them: And separate them f as far from thy presence, as the East is from the West: Bury them in the h burial of Christ, that they may never have power to rise up against me, to shame me in this life, or to i condemn me in the World which is to come. And I beseech thee, O Lord, not only to wash away my Sins with the Blood of thine Immaculate Lamb; but also to purge k my Heart,

* Deut. 26. 29. Dan. 9. 11. Gal. 3. 10. Eph. 2. 10.
y Lam. 3. 22. z Psal. 130. 7. a Psal. 5. 7. b Psal. 13. 5.
c Psal. 143. 2. d Ezek. 36. 25. e John 1. 9. f Gal. 3. 13.
f Psal. 103. 12. Col. 2. 12, 13. g Eph. 2. 5, 6. h John 1.
29. k Psal. 51. 7, 10.

by

by thy Holy Spirit from all the dross of my Natural Corruption: That I may feel thy Spirit, more and more ¹ killing my Sin in the Power and Practice thereof: So that I may with more freedom of Mind, and liberty of Will serve thee the everlasting God, ^m in righteousness and holiness this Day. And give me Grace, that by the direction and assistance of the same thy Holy Spirit, I may persevere to be thy faithful and unfeigned Servant unto my Life's end; that when this ⁿ mortal life is ended, I may be made a partaker of Immortality, and everlasting Happiness in thy Heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed Will and Pleasure, that I may continue to spend, and end that small number and remnant of Days, which thou hast appointed for me to live in this Vale of Misery; ^o Teach me so to number my Days, that I may apply my heart unto wisdom: And as thou dost add Days unto my Life, so, good Lord, I beseech thee, add Repentance and Amendment of my Days; that as I grow in Years, so I may increase in Grace and favour with Thee, and all thy People. And to this end give unto me a supply of all those Graces, which thou knowest to be wanting in me, and necessary for me, with an increase of all those good Gifts, wherewith thou hast already endow'd me; that so I may be the better enabled to lead such a Godly Life, and honest Conversation, as that thy Name may be thereby glorify'd, others may take good Example by me, and my Soul may more cheerfully feed on the peace of a good Conscience, ^p and be more replenished with joy of the Holy Ghost. And

¹ Gal. 4. 24, 25. ^m Luke 1. 74, 75. ⁿ Matth. 24. 13.
^o Psal. 90. 12. ^p Rom. 14. 17.

here, O Lord, according to my bounden Duty, I give thee most humble and hearty thanks, for all those Blessings which of thy Goodness thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine Eternal ⁹ purpose, elected me, before the Foundation of the World was laid, unto Salvation in Jesus Christ: For that thou hast created me after thine ¹⁰ own Image, and hast begun to restore that in me, which was lost in our first Parents; for that thou hast effectually called me by the working of thy Spirit, ¹¹ in the Preaching of the Gospel, and receiving of the Sacrament, to the Knowledge of thy saving Grace, and ¹² Obedience of thy blessed Will; for that thou hast bought and redeem'd me with the blood of thy only-begotten Son, from the Torments of Hell, and thralldom of Satan; For that thou hast by Faith ¹³ in Christ, freely justified me, who am by nature the Child of Wrath; for that thou hast in good measure ¹⁴ sanctified me by thy Holy Spirit, and given me so large a time to Repent, together with the Means of Repentance. I thank thee likewise, good Lord, for my Life, Health, Wealth, Food, Raiment, Peace, Prosperity and Plenty; and for that thou hast preserved me this Night from all Perils and Dangers of the Body and Soul, and hast brought me safe to the beginning of this day. And as thou hast now awaken'd my Body from sleep; so I beseech thee to awaken my Soul from Sin and carnal Security; and as thou hast caused the Light of the day to shine in my bodily Eyes; so, good Lord, cause the light

⁹ Ephes. 1. 6. Matth. 23. 34. ¹⁰ Gen. 9. 6. Eph. 4. 24. Col. 3. 10. ¹¹ Rom. 8. 28. Matth. 22. 3. ¹² 1 Pet. 2. 18, 19. Rev. 5. 9. ¹³ Rom. 3. 28. Gal. 2. 16. Eph. 1. 3. ¹⁴ 1 Cor. 6. 11. 1 Pet. 2. 2. 2 Pet. 3. 9.

of thy Word, and holy Spirit to illuminate my Heart; and give me Grace, as one of thy Children of Light, to walk in all holy Obedience before thy Face this day; and that I may endeavour to keep Faith and a clear Conscience towards thee, and towards all Men, in all my Thoughts, Words and Dealings. And so, good Lord, bless all my Studies and Actions, which I shall take in hand this day; as that they may tend to thy Glory, the Good of others, and the Comfort of my own Soul and Conscience in that day, when I shall make my final Accounts unto thee for them; Oh! my God, keep thy servant, that I do no evil unto any Man this day; and let it be thy blessed Will, not to suffer the Devil, nor his wicked Angels, nor any of his evil Members, or my malicious Enemies, to have any power to do me any Hurt or Violence. But let the Eye of thy holy Providence watch over me for good, and not for evil; and command thy holy Angels to pitch their Tents round about me, for my defence and safety, In my going out and coming in, as thou hast promised they should do about them that fear thy Name. For into thy hands, O Father, I do here commend my Soul and Body, my Actions, and all that ever I have, to be guided, defended, and protected by thee; being assured, that whatsoever thou takest into thy custody cannot perish, nor suffer any hurt or harm. And if I at any time this Day, shall through frailty forget thee; yet, Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for myself alone, but I beseech thee also be mer-

a Eph. 5. 13. b Luke 18. 2. Phil. 2. 15. c Acts 24. 16.
 d Zach. 3. 2. e Psal. 34. 7. f Psal. 91. 11. g Psal. 31. 5.
 h Luke 23. 46. i Neh. 13. 31.

merciful unto thy whole Church, and chosen People, wheresoever they live upon the face of the Earth. Defend them from the Rage and Tyranny of the Devil, the World, and Antichrist. Give thy Gospel a free and joyful Passage through the World, for the Conversion of those who belong to thine Election and Kingdom.

Bless the Churches and Kingdoms (wherein we live) with the continuance of Peace, Justice, and true Religion. Bless our gracious Sovereign Lady Queen Anne, and all the Royal Family. Increase in them all *Heroical Gifts*, and *Spiritual Graces*, which may make them fit for those places for which thou hast ordained them. Direct all the Commons in true Religion, Justice, Obedience, and Tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy Name; and comfort as many among them as are sick, and comfortless in Body, or Mind; especially be favourable to all such as suffer any Trouble or Persecution for the Testimony of thy Truth, and the holy Gospel: And give them a gracious Deliverance out of all their Troubles, which way it shall seem best to thy Wisdom; for the glory of thy Name, the further enlarging of the Truth, and the more ample increase of their own comfort and consolation. Hasten thy coming, O Blessed Saviour, and end these sinful Days. And give me Grace, that like a Wise Virgin, I may be prepared with Oil in my Lamp, to meet thee the sweet Bridegroom of my Soul at thy coming; whether it be by the Day of Death, or of Judgment: And then, Lord Jesus, come when thou wilt; Amen Lord

b Psal. 51. 18, 19. Isa. 39. 8. i Psal. 72. 51. 1 Tim. 2. 2.
1 Jam. 5. 15. m Heb. 11. 36. 1 Cor. 10. 13. 2 Tim. 2. 9.
n 2 Cor. 1. 6, 7c. o Matth. 25. 1, 2, 7c. p Rev. 22. 20.

Jesus, come quickly. These and all other Graces, which thou know'st needful and necessary for me this day and evermore, I humbly beg and crave at thy Hands, O Father; giving thee thy glory, in that Form of Prayer which Christ himself has taught me to say unto thee. *Our Father which art in Heaven, Hallowed be thy Name, &c.*

Meditations to stir us up to Morning-Prayer.

IF when thou art about to pray, *Satan* shall suggest that thy Prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter; meditate, that Prayer is thy ^a *spiritual sacrifice*, whereby God is well-pleased; and therefore it is so displeasing to the Devil, and so irksome to thy *Flesh*. Bend therefore thy *affections* (will they, nill they) to so holy an Exercise; assuring thyself, that it doth by so much the more please God, by how much the more it is displeasing to thy *Flesh*.

2. Forget not how the *Holy Ghost* puts it down as a special Note of Reprehates; ^b *They call not upon the Lord, they call not upon God.* And when *Eliphaz* suppos'd that ^c *Job* had cast off the fear of God, and that God had cast *Job* out of his favour, he chargeth him that he restrain'd prayer before God; making that a sure Note of the one, and a sufficient Cause of the other. On the other side, that God hath promised, that ^d *whosoever shall call on his Name shall be saved*: It is certain, that he who maketh no Conscience of the Duty of Prayer, hath no grace of the Holy Spirit in

^a Heb. 13. 15, 16. ^b Psal. 14. 4. Psal. 53. 4. ^c Job 15. 4. ^d Rom. 10. 13.

him: For the Spirit of Grace and Prayer are one, and therefore Grace and Prayer go together. But he that can from a penitent Heart (Morning and Evening) pray unto God, it is sure that he hath his measure of Grace in this World; and he shall have his Portion of Glory in the Life which is to come.

3. Remember, that a loathing of Meat, and painfulness of Speaking, are two Symptoms of a sick Body; so unlikeliness of praying when thou talkest with God, and coldness in hearing, when God by his Word speaks unto thee, are two sure Signs of a sick Soul.

4. Call to mind the zealous Devotions of the Christians in the Primitive Church, who spent many whole Nights and Vigils, in Watching and Praying for the forgiveness of their Sins; and that they might be found ready at the coming of Christ. And how that David was not content to pray at Morning, at Evening, and at Noon; but he would also rise up at Mid-night to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one Hour in Praying, what chiding dost thou deserve, who thinkest it too long to continue in Prayer but one quarter of an hour? If thou hast spent divers Hours in seeing a vain Masque, or Play; yea, whole Days and Nights in Carding and Dicing, to please thy Flesh; he offered to think a Prayer of a quarter of an hour long, to be as long an exercise for the Service of God.

5. Consider, that if the Papists in their blind Superstition, do in an unknown, and therefore

g Zech. 12. 10. * psal. 55. 16, 17. f psal. 119. 26.
g Matth. 26. 40. h unedifying

The meddling Tongue fit only for the Children of *mystical Babylon* mutter over upon their *Bells*, every Morning and Evening, so many Scores of *Ave-maries*, *Pater-nosters*, and Idolatrous Prayers: How shall they in such *Superstitious* Devotion, rise up in judgment against thee, professing thyself to be a true Worshipper of *Christ*? If thou thinkest these Prayers to be too long a Task, being shorter for *quantity* than theirs, but far more profitable for *quality*, tending only to God's Glory, and thy Good, and so compiled of Scripture-Phrases, as that thou mayest speak to God, as well in his own *Holy Words*, as in thine own *Native Language*: Be ashamed, that *Puffe* in their *Superstitious* Worshipping of *Idols*, make themselves more devout than thou, in the *Worshipping* of the true and only God. And indeed, a Prayer in Private Devotion, should be one continued speech, rather than many broken fragments.

6. Lastly, when such Thoughts come into thy Head, either to keep thee from Prayer, or to distract thee in Praying, remember that these are the *Evils*, which the *Devil* sends to devour the good Seed, and the carcasses of thy spiritual Sacrifices; but endeavour, with *Abraham* to drive them away. Yet notwithstanding if thou perceivest at some times, that thy Spirit is dull, and thy Mind not up for Prayer, and holy Devotion; strive not too much for that time, but humble thyself at the sense of thine infirmity and dulness, knowing that God accepteth p the willing

b 1 Cor. 14. 14. 1 Gen. 11. 79. Rev. 17. 5. k A Superstition, 1 John 17. 3. n Matth. 13. 4. 19. o Gen. 25. 11. p Matth. 26. 41.

mind

mind, (tho' it be oppress'd;) with the heaviness of
the flesh) endeavour the next time to recompose
thy dulness, by redoubling thy Zeal; and for the
time present, commend thy Soul to God in this
or the like short Prayer.

And now I will leave thee to thy Morning Prayer, beseeching
the Lord to bless thee with his Spirit, and to keep thee from
all sin.

O Most Gracious God, and Merciful Father,
I thine unworthy Servant do here acknow-
ledge, that as I have been born in sin, so I have
lived in iniquity, and broken every one of thy Com-
mandments, in Thought, Word, and Deed, fol-
lowing the desires of mine own Will, and taste of
my Flesh, not rating to be governed by thy Holy
Word and Spirit: And therefore I have justly de-
served all shame and misery in this Life, and ever-
lasting condemnation in Hell-fire; if thou should'st
but deal with me according to thy Justice, and
my Desert. Wherefore, O Good Father, I do
beseech thee, (for thy Son Jesus Christ his sake,
and for the Merits of that bitter Death and bloody
Passion, which he hath suffered for me,) that thou would'st pardon me, and forgive unto
me all my Sins, and deliver me from the shame
and vengeance which is due to me for them: And
send thy Holy Spirit into my Heart, which may
assure me that thou art my Father, that I am
thy Child, and that thou art my Father without
changeable Love, and let thine own good Spi-
rit lead me in thy Truth, and crucify in me more
and more, all worldly and carnal Lusts, that my
Sins may more and more die in me; and that I
may serve thee in unspotted righteousness and ho-

ness and Gifts which thou hast bestowed
for their Places. Be favourable to
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lines

since this Day, and all the Days of my Life: That when this mortal Life is ended, I may (through thy Mercy in CHRIST) be made partaker of everlasting Glory in thy heavenly Kingdom. And here, O Lord, from the bottom of my Heart I thank thee, for all thy Blessings which thou hast bestowed upon my Soul and Body, for Electing me in thy Love, Redeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my Transgressions, until this present Day and Hour, by thy most gracious Providence.

I thank thee more especially, for that thou hast defended me this Night from all Perile and Danger, and hast brought me safe to the beginning of this Day. And now (Good Lord) I beseech thee, keep me this day from all evil that may hurt me, and from falling into any gross Sin that should offend thee. Set thy Fear before mine Eyes, and let thy Spirit for rule my Heart, that all that I shall think, do, or speak this Day, may tend to thy Glory, the Good of others, and the Peace of mine own Conscience: And to this end I commend myself, and all my Ways and Actions, together with all that do belong unto me, unto thy gracious Direction and Protection: praying thee to keep both them and me from all evil; And to give a Blessing to all our honest labours and endeavours. Defend thy whole Church from the Tyranny of the World, and of Antichrist: Preserve our gracious Queen from all Conspiracies and Treasons: Grant her a long and prosperous Reign over us. Bless the rest of the Royal Family, endue them with thy Grace, and defend them from all evil. Bless all our Ministers and Magistrates, with those Graces and Gifts, which thou knowest necessary for their Places. Be favourable to all that fear thee

thee, and tremble at thy Judgments. Comfort all those that are sick and comfortless. Lord, keep me in a continual readiness, by Faith and Repentance, for my last end, that whether I live or die, I may be found thine own, to thine eternal Glory, and mine everlasting Salvation through Jesus Christ my only Saviour. In whose Blessed Name I beg these Mercies at thy Hands, and give unto thee thy Praise and Glory, in that Prayer, which he has sanctify'd with his own Lips, saying, *Our Father which art in Heaven, Hallowed be thy Name, &c.*

Further Meditations, to fit up to Prayer in the Morning.

THink not any business or haste (though never so great) a sufficient excuse to omit Prayer in the Morning: But meditate,

1. That the greater thy Business is, by so much the more need thou hast to pray for God's good speed and Blessing thereon; seeing it is certain, that nothing can prosper without his Blessing.
2. That many a Man, when he thought himself surest, has been soonest crossed; so may it thee.
3. That many a Man, has gone out of his Door, and never come in again. Many a Man who rose well and lively in the Morning, has been seen a dead Man e'er Night. So may it befall thee: And if thou be so careful before thou goest abroad to drink, to fence thy Body from ill Aims; how much more careful shouldest thou be to Pray, to preserve thy Soul from evil Temptations?
4. That the time spent in Prayer never hindereth, but furthereth and prospereth a Man's Journey and Business.
5. That

5. That in going abroad into the *World*, thou goest into a *Forest* full of unknown *Dangers*, where thou shalt meet many *Briars* to tear thy good *Name*, many *Snares* to trap thy *Life*, and many *Hunters* to devour thy *Soul*. It is a *Field* of pleasant *grass*, but full of poisonous *Snakes*. Adventure not therefore to go *naked* amongst these *Briars*, till thou hast pray'd *Christ* to *Cloath* thee with his *Righteousness*: Nor to pass thorough these *snares* and *ambushments*, till thou hast pray'd for *God's Providence* to be thy *guide*: Nor to walk *bare-foot* through this *snaky Field*, till having thy *Feet shod* with the preparation of the *Gospel of Peace*, thou hast pray'd to have still the *braken Serpent* in the *Eyes of thy Faith*: that so if thou comest not *Home holier*, thou may'st be sure not to return *worser* than when thou wentest out of *Door*.

Therefore tho' thy *haste* be never so much, or thy *business* never so great: yet go not about it, nor out of thy *Doors*, till thou hast at least us'd this, or the like *short Prayer*.

A brief Prayer for the Morning.

O Merciful Father, for *Jesus Christ* his sake, I beseech thee, forgive me all my *known* and *secret Sins*, which in *Thought, Word, or Deed*, I have committed against thy *Divine Majesty*, and deliver me from all those *judgments* which are due unto me for them: And *satisfy* my *Heart* with thy *holy Spirit*, that I may henceforth lead a more *godly* and *religious Life*. And here, (O Lord,) I Praise thy *Holy Name*, for that thou hast refreshed me this *Night* with *moderate sleep* and *rest*. I beseech thee likewise, defend me this *Day* from all *Perils* and *Dangers* of *Body* and *Soul*.

And

And to this end I commend myself and all my Actions, unto thy blessed Protection and Government: Beseeching thee, that whether I Live or Die, I may live and Die to thy Glory, and the Salvation of my poor Soul, which thou hast bought with thy precious Blood. Bless me therefore, O Lord, in my going-out, and coming-in; and grant that whatsoever I shall *Think, Speak, or take in Hand* this Day, may tend to the glory of thy Name, the good of Others, and the comfort of mine own Conscience, when I shall come to make before thee my last Accounts. Grant this, O Heavenly Father, for Jesus Christ thy Son's sake: In whose blessed Name I give thee thy *Glory*, and beg at thy Hands all other *Graces*, which thou seest to be needful for me in this Day and ever, in that Prayer which Christ himself has taught me, saying, *Our Father, &c.*

Meditations, directing a Christian how he may walk all the Day with God like Enoch.

HAVING thus begun, keep all the day after as diligent a watch as thou canst, over all thy *Thoughts, Words, and Actions*, which thou may'st easily do, by craving the assistance of || *God's holy Spirit*, and observing these few Rules:

First, for thy Thoughts.

1. **B**E^a careful to suppress every Sin in the first Motion. Dash ^b *Babylon's Children* (whilst they are young) against the stones. Tread (betimes) ^c *the Cockatrices's egg*, lest it break out into a *Serpent*. Let Sin be to thy Heart a *Stranger*, not a *home-dweller*. Take heed of falling oft

|| Rom. 8. 26. a Eph. 4. 27. b Psal. 137. 9. c Isa. 59. 5.

into the same Sin, lest the custom of sinning ^d take away the Conscience of Sin, and then shall thou wax so impudently wicked, that thou wilt neither fear God, nor reverence Man.

2. Suffer not thy Mind to feed itself upon any Imagination, which is either impossible for thee to do, or unprofitable if it be done; but rather think of the *World's Vanity*, to condemn it; of *Death*, to expect it; of *Judgment*, to avoid it; of *Hell*, to escape it; and of *Heaven* to desire it.

3. Desire not to fulfil thy Mind in all things; but learn to deny thyself those Desires, (tho' never so pleasing to thy Nature) which being attained, will draw either scandal on thy Religion, or hatred to thy Person. Consider in every thing the End before thou attempt the Action.

4. Labour daily more and more to see thine own Misery, through *Unbelief*, *Self-love*, and wilful Breaches of God's Laws; and the necessity of God's Mercy through the Merits of *Christ's Passion*, to be such; that if thou wert demanded, *What is the vilest Creature upon Earth?* Thy Conscience may answer, *Mine ownself by reason of my great Sins*: And if on the other side thou wert ask'd, *What thou esteemest to be the most precious Thing in the World?* Thy Heart might answer, *One drop of Christ's Blood to wash away my Sins*. And as thou tenderest the Salvation of thy Soul, live not in any wilful filthiness. For true Faith, and the Purpose of sinning can never stand together.

5. Approve thyself to be a true Servant of Christ, not only in thy general Calling, as in the frequent use of the Word and Sacraments; but also in thy particular, in making Conscience to eschew e.

very *known Sin*, and to obey God in every one of his *Commandments*; like *Jofias*, who turned to God with all his Heart, according to all the Law of *Moses* &c: And *Zachary* and *Elizabeth*, who walked in all the *Commandments* of God without reproof. But if at any time through frailty, thou slippest into any Sin, lie not in it, but speedily rise out of it by unfeigned Repentance; praying for Pardon, 'till thy *Conscience* be pacify'd, thy hatred of Sin increased, and thy purpose of Amendment confirmed.

6. Beware of affecting *Popularity* by Adulation, the end never proves good; and though attained by due *Deserts*, yet manage it wisely, lest it prove more dangerous than *Contempt*. For States desire but to keep down whom they condemn for their unworthiness; but to cut off, whom they Envy for their Greatness: He therefore is truly prudent who (considering the premises) neither affecteth, nor neglecteth *Popularity*. But in any-wise take heed of harbouring a *discontented Mind*; for it may work thee more woe than thou are aware of. It is a special Mercy, in the multitude of so many Blessings as thou dost enjoy, to have some Crosses. God gives thee many Blessings, lest through want (being his Child) thou should'st Despair: And he sends thee some Crosses, lest by too much Prosperity (playing the fool) thou should'st presume. Many who have mounted to great *Dignities*, would have contented themselves with meaner, had they known their great Dangers: Affect therefore Competency, rather than Eminency. And in all thy Will, ever have an eye to God's Will, lest thy self-action turn to thine own destruction. Happy the Man, who in

this short Life is least known of the World, so that he doth truly know God, and himself! Whatsoever Cross therefore thou hast to discontent thee, remember, that it is less than thy Sins have deserved: Count therefore Christ thy chiefest joy, and Sin thy greatest grief; esteem no want to the want of Grace; nor any loss, to the loss of God's favour: And then the Discontentment for outward means, shall the less perplex thine inward Mind. And as oft as Satan shall offer any motion of Discontentment to thy Mind, remember St. Paul's Admonition, ^l We brought nothing into this World, and it is certain, that we can carry nothing out. And having Food and Raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful Lusts, which drown men in destruction and perdition. Pray therefore with wise ^m Agur: O Lord, give me neither poverty nor riches: feed me with food convenient for me, lest I be too full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

7. Bestow no more thought upon worldly things than thou needs must, for the discharge of thy Place, and the ⁿ maintenance of thy Estate; but still let thy care be greater for ^o heavenly, than earthly things; and be more grieved for a ^p Dishonour done to God, than for any Injury offered to thyself: But if any private Injury be offered unto thee, bear it as a Christian, with Patience. Never was an innocent Man wronged, but if he patiently bear his Cross, he overcomes in the end.

^l 1 Tim. 6. 7, 8, 9. ^m Prov. 30. 8, 9. ⁿ 1 Tim. 6. 8, 9. Gen 28. 20. ^o Col. 3. 1, 2. Phil. 3. 20. ^p Josh. 7. 9. Psalm 139. 21, &c.

But thy *Good Name* in the mean-while is wounded; bear that also with Patience. For he that at the last Day will give thy Body a Resurrection, will as sure in his good Times, grant thee a Resurrection to thy *Good Name*. If impatiently thou frettest and vexest at thy Wrongs, the hurt which thou dost thyself, is more than that which thine Enemy can do unto thee. Neither canst thou more rejoyce him, than to hear that it thoroughly vexeth thee. But if thou canst shew Patience on Earth, God will shew himself Just from Heaven. Pray for him; for if thou be a good Man thyself, thou canst not but rejoyce, if thou shouldst see thy worst Enemy to become a good Man too. But if he still continueth in his Malice, and encreaseth in his Mischief, give thou thyself unto Prayer, committing thyself, and commending thy Cause unto the *Righteous Judge* of Heaven and Earth, saying with *Jeremiab*, ^m *O Lord of Hosts that judgest righteously, and triest the reins of the Heart; Vengeance is thine, and unto thee have I opened my Cause.* In the mean while, wait (with *David*) on the Lord; be of good courage; and he shall comfort thine Heart.

8. The more others commend thee for an excellent Act, be thou the more humble in thine own Thoughts. Affect not the vain Praises of Men: The Blessed Virgin was troubled when she was truly praised of an *Angel*. They shall be praised of *Angels in Heaven*, who have eschew'd the Praises of *Men on Earth*. Neither needest thou praise thyself; deal but uprightly, ⁿ others will do that for thee. Be not thou curious to know other Men's

^m Jer. 11. 20. ⁿ Psal. 49. 18.

Doings, but rather be careful that no Man know any *Ill-dealings* by thee.

9. Esteem no Sin *little*, for the Curse of God is due to the least, and the least would have damn'd thee, had not the Son of God dy'd for thee. Bewail therefore the *Misery* of thine own State; and as occasion is ministred, *mourn for the iniquity of the time*. Pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, Think often of the *shortness of thy Life*, and certainty of *Death*: And wish rather a *good Life*, than a *long*. For as *one Day* of *Man's Life* is to be preferred before the longest Age of a *Stag* or *Raven*; so *one Day* spent *religiously*, is to be higher valued, than a Man's whole Life that is consumed in *Prophanenes*.

Cast over therefore orce every Day, the number of thy Days, by *subtracting* those that are past (as being vanished like *Yester-night's Dream*) contracting them that are to come, (since the *one half* must be *slept out*, the rest made uncomfortable, by the *Troubles of the World*, thine own *Sickness*, and the *Death of Friends*) counting the only *present day* thine; which spend, as if thou wert to spend no more.

Secondly, for thy Words.

1. **R**emember, that thou must answer for every *idle word*, and that in *multiloquy*, the wisest Man shall *over-shoot himself*. Avoid therefore all *tedious* and *idle Talk*, whereof seldom ariseth *comfort*, many times *Repentance*; especially beware of *Rash Answers* when the

o Ezech. 9. 4. Psal. 69. 9, 10. Mark 3. 5. p Psal. 90. 9, 10. 15. q Matth. 12. 36. r Prov. 10. 19.

Tongue out-runs the Mind. The *Word* was *thine* whilst thou keep'st it in; it is another's as soon as it is out. O the shame, when a Man's own *Tongue* shall be produced a *Witness*, to the confusion of his own Face!

Let then thy Words be few, but advised; fore-think whether that which thou art to speak, be fit to be spoken; affirm no more than what thou knowest to be true; and be rather *silent*, than speak to an ill, or to no purpose.

2. Let thy *Heart* and *Tongue* ever go together in *Honesty* and *Truth*; hate * *Dissembling* and *Lying* in another, detest it in thyself, or God will detest thee for it: For he *hateth a liar*, and his father the *Devil* a-like. And if once thou be discovered to make no *Conscience of Lying*, no Man will believe thee when thou speakest a *Truth*; but if thou lovest *Truth*, more credit will be given to thy *Word*, than to a *Liar's Oath*. Great is the Possession which *Satan* has in those, who are so accustomed to *Lying*, that they will *Lye* though they get nothing by it *themselves*, nor are compell'd unto it by *others*. Let not thine *Anger* remain, when thou seest the Cause removed: And ever distinguish 'twixt him that offendeth of * *infirmity* (or against his *Will*) and him who offendeth * *maliciously*, and of *set-purpose*: Let the one have *Pity*, and the other *Justice*.

3. Keep thy *Speech* as clean from all *obscenity*, as thou would'st thy *Meat* from poison: And let thy talk be *y gracious*, that he that hears thee, may grow better by thee; and be ever-more earnest

* Jam. 1. 19. † 1 Pet. 2. 1. Psal. 3. 2. † Prov. 6. 30. Acts 3. 17. 1 Tim. 1. 13. x Psal. 59. 3, 5. and 101. 7. y Eph. 4. 29. Psal. 1. 2. Prov. 31. 26.

when thou ^z speakest of *Religion*, than when thou talkest of *Worldly Matters*.

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *error*; rejoyce to find the Truth, and *magnify* it. Study therefore Three Things especially; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with *God's Children*, be sure to make some holy advantage by them; learn of them all the good that thou can'st, and communicate with them all the good Things that thou knowest. The more Good thou teachest others, the more will God still ^a minister unto thee. For, as the *Gifts of Men*, by much using do perish and decrease; So the *Gifts of God*, by much using do the more grow and encrease; like the ^b *Widow's Pitcher of Oil*, which the more it pour'd to fill other Vessels, the more it was replenished in itself.

4. Beware that you believe not all that is *told* you, and that you tell not ^c all that you *bear*; for if you do, you shall not long enjoy true Friends, nor ever want great *Troubles*. Therefore in *Accusations*, be first assured of the Truth, then *censure*. And as thou tenderest the Reputation of an honest Heart, never let *malice* in *hatred*, make thee to reveal that which *love* in *friendship* bound thee a long time to *conceal*. But for fear of such after-claps, observe Two Things.

First, though thou hast many *Acquaintances*; yet make not any thy *Familiar Friend*, but he that *truly fears God*: Such an one thou never need'st to fear. For though you should in some parti-

^z Psal. 139. 21. Psal. 69. 9. ^a Mark 4. 24, 25. ^b 2 Kings 4. 2. ^c Eccl. 3. 7. Luke 2. 19.

culars fall out, yet *Christian love*, the main ground of your Friendship will never fall away; and the fear of God will never suffer him to do thee any Villany. Secondly, Do nothing in sight of a *civil Friend* for which thou can'st not be safe unless it be corcealed; nor any thing, for which (if just cause be offered) thou need'st fear him, if he proves thine unjust Enemy. If thou hast done any thing amiss, ask God forgiveness, and perswade thyself rather than thy Friend, to keep thine own Counsell. For be assured, that what Friendship soever is grounded upon any other cause than True Religion; if ever that cause fail, the Friendship falleth off: And the rather, because that as God breeds among Men, *Truth, Peace and Amity*, that we should live to do one another Good; so the Devil daily soweth a *Falshood, Discord and Enmity*, to cause (if he can) the *dearest Friends* to devour one another.

5. Make not a Jest of another Man's Infirmity; remember thine own. Abhor the frothy Wit of a filthy Nature, whose Brains having once conceived an odd Scoff, his Mind travails (as a Woman with Child) till he be delivered of it. Yea, he had rather lose his best Friend, than his worst Jest. But if thou be disposed to be merry, have a special care of Three Things:

1. That thy *Mirth* be not against *Religion*;
 2. That it be not against *Charity*;
 3. That it be not against *Chastity*; and then be as merry as thou can'st, only in the Lord.
6. Rejoice not at the fall of thine *Enemy*, for thou knowest not what shall be the manner of thine own End. But be more glad to see the

d Eph. 5. 4. Psal. 15. 3. e Phil. 4. 4. Prov. 23. 17.

worst Man's *Amendment*, than his *Punishment*. Have no Man, for fear lest *Christ* loves him, who will not take it well, that thou should'st hate whom he loveth. *Christ* f loved thee, when thou wast his *Enemy*: By the Merits therefore of his blood, he requireth thee, for his sake, to love thine *Enemy*. Deny him (being a *Christian*) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of 100 Pence, for the forgiveness of 8 *Tenthousand Talents*; of 10 Crowns for Six Hundred thousand Crowns; petty forgiveness of Man, for the infinite forgiveness of Almighty G O D. Though thou thinkest thine *Enemy* unworthy to be forgiven, yet *Christ* is worthy to be obey'd.

7. When the glory of God, or good of thy Neighbour doth require it, speak the Truth, and fear not the Face of Man: *b* The frown of a Prince may sometimes be the favour of God. Neither shall Flattery still hold in credit, nor Truth always continue in disgrace.

8. Ever think him a true Friend, who tells thee secretly and plainly of thy Faults. He that sees thee offend, and tells thee not of thy fault, either flatters thee for Favour, or dares not *displease* thee for fear. Miserable is his case, who when he needs, has none to admonish him. Reprehension, be it just, be it unjust; come it from the Mouth of a Friend, or of a Foe; it never doth a wise Man harm. For if it be true, thou hast a warning to amend; if it be false, thou hast a Caveat what to avoid. So every way it makes a wise Man better, or warier. But if thou canst

f Rom. 5. 8, 10. Eph. 2. 4. g Matth. 18. 24, 28. h Psal. 1. 19.

not endure to be reprehended; do then nothing worthy of Reprehension.

9. Speak not of God, but with ¹ fear and reverence, and as in his *sight* and *bearing*. For seeing we are not worthy to use his Holy Name in our Mouths; much less ought we to abuse it vainly, in our *Talk*. But *ordinarily* to use it in *vain*, *rash*, or *false Oaths*, is an undoubted Sign of a Soul, that never truly fear'd God. Pray therefore with *David*, when thou art to speak in any Matter that may move Passion: *Set a watch, O Lord, before my mouth, and keep the Door of my lips.*

10. Lastly, in *praising* be Discreet; in *saluting*, ^a Courteous; in *admonishing*, Friendly; in *forgiving*, Merciful; ^p in *promising* Faithful; and Bountiful in *recompensing* good Service: Making not the Rewards of *Vertue* the gifts of Favour.

Thirdly, for thy Actions.

1. **D**O no evil, though thou might'st; for God will not suffer the ^r least *Sin*, (without bitter Repentance) to escape unpunished. Leave not undone any *good* that thou canst. But do nothing without a Calling, nor any thing in thy Calling till thou hast first taken ^f counsel of *God's Word*, of the *Lawfulness* thereof, and pray'd for his Blessing upon thy endeavour; and then do it in the *Name of God*, with cheerfulness of Heart, committing the success unto him, in whose Power it is to bless with his Grace, whatsoever business is intended to his Glory.

ⁱ Deut. 28. 58. ^k Psal. 141. 3. ^l 1 Pet. 5. 12. ^m Rom. 12. 10. ⁿ 1 Thes. 5. 26. ^o 2 Thes. 3. 5. Lev. 19. 17. ^p Psal. 15. 4. ^q Deut. 15. 13, 14. ^r Psal. 119. 101. ^s 1 Sam. 30. 8.

2. When

2. When thou art ^ttempted to do an *evil Work*, remember that *Satan* is where his business is. Let not the Child of God be the Instrument of so *base a slave*, hate the *Work* if thou abhorr'st the *Author*. Ask thy *Conscience* these Two Questions, ^u*Would I have another do this unto me? What shall I answer Christ in the Day of my w Accounts, if contrary to my knowledge and conscience, I shall do this wickedness and sin against him?* And remember with *Joseph*, ^xthat though no Man seeth, yet *God* seeth all. Fly therefore with (with *Joseph*) from all Sins, as well those that are *secret*, in the sight of *God*, as those that are manifest in the Eyes of *Men*. For *God*, as he is just, without speedy Repentance, will bring thy secret Sins, as he did *David's*, y to the open light, before all *Israel*, and before the *Sun*. ^zBe therefore as much afraid of secret Sins, as of open shame. And so avoid all in general, as that thou dost not allow to thyself any one ^aparticular, or darling Sin, which the corruption of thy Nature could best agree withal: For the crafty Devil can hold a Man's Soul as fast by one as by many Sins; and faster by that one which doth please thee, than by all those which begin to be *abominable* unto thee. And as thou desir'st to avoid a Sin; so be careful to shun the ^boccasion.

3. In effecting good Actions which are within the compass of thy calling, distrust not *God's Providence*; tho' thou see the *means* either wanting or *weak*. ^cAnd if Means do offer themselves, be sure that they be *Lawful*: And, having got

^t 1 Cor. 7. 5. ^u Matth. 7. 12. ^w Luke 16. 2. ^x 2 Cor. 6. 2. ^y 2 Cor. 5. 10. ^z Gen. 39. 9, 11. &c. ^a 2 Sam. 12. 12. ^b Luke 8. 17. and 12. 2. ^c Prov. 5. 8. and 6. 27. ^d Eccl. 3. ^e Judg. 7. 7.

Lawful Means, take heed that thou rely not more upon them, than upon God himself. Labour in a Lawful Calling, is God's ordinary Means, by which he bleſſeth his Children with outward Things. Pray therefore for God's *bleſſing* upon his own Means. In Earthly buſineſs, bear an-Heavenly Mind: Do thou thy beſt endeavour, and commit the whole ſucceſs to the *fore-ordaining Wiſdom* of Almighty God. Never think to thrive by thoſe Means which God has Accuſed. That will not in the end prove * *gain*, which is gotten with the Loſs of thy Soul. In all therefore, both Actions and Means, endeavour with Paul, to have † *always a clear Conſcience towards God, and towards Men.*

*Look to yourſelves, what Conſcience ye have:
For Conſcience ſhall Damn, and Conſcience ſhall Save.*

4. Love all good Things for God's ſake; but God for his own ſake. Whiſt thou holdeſt God thy Friend, thou needeſt not fear ^d who is thine Enemy; for either God will make thine Enemy to become thy ^e Friend, or will ^f bridle him that he cannot hurt thee. No man is ^g overthrown by his Enemy, unleſs that firſt his Sin have prevailed over him, and that God hath left him to himſelf. He that would therefore be ſafe from the fear of his Enemies, and live ſtill in the ^h favour of his God; let him redeem the folly of the time paſt with ſerious repentance, look to the time preſent with religious diligence, and take heed to the time to come with careful providence.

* Matth. 16. 26. † Acts 24. 16. ^d Pſal. 118. 6, 7. Rom. 8. 31. Prov. 16. 7. ^e Gen. 32. 3, &c. ^f Gen. 31. 7. ^g Numb. 14. 42, 43. &c. ^h Pſal. 37. 11, 12, 13.

5. Give every Man the honour due to his *place*, but honour a Man more for his *Goodness* than for his *Greatness*. And of whomsoever thou hast received a *Benefit*, unto him (as God shall enable thee) remember to be thankful. Acknowledge it lovingly unto Men, and pray for him heartily unto *God*, and count *every* Blessing received from *God* as a pledge of his eternal Love, and a spur to a godly Life.

6. Be not proud for any *External* worldly *Goods*, nor for any *Internal* spiritual *Gifts*. Not for *External Goods*, because, that as they came *late*, so they will *shortly* be gone again; their loss therefore is the less to be grieved at. Not for any *Internal Gifts*: For as God gave them, so will he likewise take them away, if (forgetting the Giver thou shalt abuse his Gifts) to puff up thine Heart with a pride of thine own Worth; and contemn others, for whose good Almighty God bestowed those Gifts upon thee. Hast thou any one Vertue that moves thee to be self-conceited? thou hast twenty Vices that may better vilifie thee in thine own Eyes.

Be the same in the *sight of God* who beholds thy Heart, that thou seemest to be in the *Eyes of Men*, that see thy Face. Content not thyself with an *outward Good-Name*, when thy *Conscience* shall inwardly tell thee 'tis undeserved, and therefore none of thine. A *deserved Good-Name* for any thing but for Godliness lasts little, and is less worth. In all the Holy Scriptures, I never read of an Hypocrite's Repentance, and no wonder; for whereas after Sin, *Conversion* is left as a means to cure all other Sinners; what means remain to *Recover* him who hath converted *Conversion* itself into Sin? Woe therefore unto the

the Soul that is not, and yet still seemeth Religious.

7. Mark the *fearful Ends* of notorious Evil Men, to abhor their wicked Actions; mark the Life of the *godly*, that thou may'st imitate it, and his blessed ¹ *End*, that it may Comfort thee. *Obey thy Betters, observe the Wise, accompany the Honest, and love the Religious.* And seeing the corrupt Nature of Man is prone to *Hypocrisy*, beware that thou use not the Exercises of Religion, as Matters of course and custom, without Care and Conscience, to grow more holy and devout thereby. Observe therefore how by the continual use of God's Means thou feelest thy special Corruptions weakened, and thy Sanctification more and more encreased: And ^k make no more shew of Holiness *outwardly* to the World, than thou hast in the sight of God *inwardly* in thine Heart.

8. Endeavour to rule those who live under *thine Authority*, rather by *love* than by *fear*, for to rule by *love* is easy and safe, but *Tyranny* is ever accompanied with care and terror. Oppression will force the Oppressed to take any *Advantage*, to shake off the Yoke that they are *not able to bear*; neither will God's Justice suffer the sway that is grounded on *Tyranny*, long to continue. Remember that tho' by ^l *human Ordinance* they serve thee, yet by a ^m *more peculiar Right* they are God's Servants. Yea, now being *Christians*, ⁿ *not as thy servants, but above servants*, ^o *brethren beloved in the Lord*. Rule therefore over *Chri-*

ⁱ Numb. 23. 10. Psal. 37. 35, 36, 37. & Isa. 58. 5, 6. Matth. 23. 27, 28. Psal. 51. 17. ^l 1 Pet. 2. 13. ^m Lev. 25. 55. ⁿ Philem. 16. ^o 1 Cor. 9. 5.

lians, (being a Christian) in Love and Mercy, like Christ thy Master.

9. Remember, that of all Actions none makes a *Magistrate* more like God (whose *Viceregent* he is) than doing Justice *justly*. For the due Execution whereof:

First, have ever an open Ear to the just Complaints of unjust Dealings.

Secondly, so lend one Ear to the *Accuser*, as that thou keep the other for the *Accused*: For he that decreeth for either part, before both be heard, the Decree may be just, but himself is unjust.

Thirdly, in hearing both Parties, incline not to the right-hand of *Affection*, or to the left of *Hatred*: as to believe Arguments of Persuasion for a Friend, before Arguments *concluding* for a *Foe*.

Fourthly, deny not Justice, which is *Regia mensura*, to the meanest Subject; but let the Cause of the poor and needy come in equal Balance with the rich and mighty. If thou perceivest on the one side in a Cause, the *H*igh Hills of coming Advantage, powerful Combination, and violent Prosecution; and on the other side, the low Valleys of Poverty, Simplicity and Desolation: Prepare thy way (as God doth) to Judgment, by *raising Valleys, and taking down Hills*, equalling inequality; that so thou may'st lay the Foundation of thy Sentence upon an even Ground. In Matters of right and wrong, 'twixt Party and Party, let thy Conscience be careful rather *ius dicere*, to pronounce the Law that is made, *secundum allegata & probata*; than *ius dare*, to make a Law of thy own, upon the Authority of *sic volo*;

p Judicious Sir Francis Bacon's Essay of Judicature. q Luke 3. 4. 5. Isa. 40. 3. r 2 Chr. 19. 10.

sic jubeo, fearing that fearful Malediction, *Curset* be he that removeth his Neighbour's Land-Mark. In Tryals of Life and Death, let Judges like *Elohim*, in Justice remember Mercy; and so cast the severe Eye of Justice upon the Fact, as that they look with the pitiful Eye of Mercy upon the Malefactor; wresting the rigor of Law, to the favour of Life, where Grace promiseth Amendment: But if Justice requireth that one rather than unity must perish, and that a rotten Member must be cut off, to save the whole Body from putrefying; *sic justitia*. But whilst thou art pronouncing the Sentence of Judgment on another, remember that thine own Judgment hangs over thy Head. In all Causes therefore judge aright; for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thyself, at what time thou may'st leave to thy Friend this for thine Epitaph.

*Nuper eram Judex, jam judicis ante tribunal
Subsistens, paveo: judicor ipse modo.*

Many (I know not upon what grounds) seem to be much aggrieved with the Law of the Land; but wiser Men may answer them with the Apostle, *Nos scimus bonam esse legem, modo Judex ea legitime utatur*: We know that the Law is good if a Man use it lawfully. And he shall be unto me a righteous Judge, whose Heart, neither corruption of Bribes, fear of Foes, nor favour of Friends, can withdraw from the conscionable practice of these Precepts. And to that rare and venerable Judge, I say with *Jehoshaphat*: Be of

courage, ^u and do Justice, and the Lord will be with the good.

10. Lastly, Make not an Occupation of any Recreation. The longest use of Pleasure is but short; but the pains of Pleasure abused are Eternal. ^w Use therefore lawful Recreations, so far forth as it makes thee the fitter in Body and Mind, to do more cheerfully the Service of God, and the Duties of thy Calling. Thy Work is great, thy Time is but short. And ^x he who will recompence every Man according to his Works, standeth at the Door. Think how much work is behind, how slow thou hast wrought in the time that is past, and what a Reckoning thou should'st make, if thy Master should call thee this day to thine Accounts. Be therefore careful henceforth to make the most Advantage of thy short Time that remains, as a Man would of an *Old-Lease*, that were near expiring. And when thou art disposed to Recreate thyself, remember how small a Time is allotted for thy Life; and that therefore much of that is not to be consumed in *Idleness, Sports, Plays, and toyish Vanities*; seeing the whole is but a short while, though it be all spent in doing the best Good that thou can'st. For Man was not Created for *Sports, Plays, and Recreation*; but zealously to serve God in Religion, and conscionably to serve his Neighbour in his Vocation, and by both to ascertain himself of *Eternal Salvation*. Esteem therefore the loss of ^y Time as one of the greatest Losses. Redeem it carefully, to spend it wisely, that when that time cometh that ^z thou may'st be no longer a *Steward* on Earth, thy Master may welcome

^u 2 Chr. 19. 11. ^w Prov. 21. 17. Phil. 4. 8. ^x Rev. 22. 12. Jam. 5. 9. ^y Eph. 5. 16. ^z Luke 16. 2.

thee with an a *Euge bone serve*, and give thee a better in Heaven, where thou shalt joyfully enjoy thy Master's Joys for evermore.

Meditations for the Evening.

At Evening when thou preparest thyself to take thy rest, meditate on these few Points.

1. **T**HAT seeing thy days ^b are numbred, there is one more of thy number spent; and thou art *now* the nearer to thy End by a Day.

2. Sit down a while, before thou goest to Bed, and consider with thyself what memorable Things thou hast *seen*, heard or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them: But especially call to mind, what Sin thou hast committed that Day against *God* or *Man*, and what good thou hast omitted, and humble thyself for both. If thou findest that thou hast done any Good, acknowledge it to be God's Grace, and give him the Glory; and count that Day *lost* wherein thou *hast not done some Good*.

3. If by *Frailty* or *strong Temptation*, thou shalt perceive that thou *hast committed* any grievous Sin or Fault; presume not to sleep until thou hast, upon thy knees, made a particular *Reconciliation* with God in Christ for the same; both by confessing the Fault, and by fervent praying for the Pardon of the same. Thus making *thy Score* even with Christ every Night, thou shalt have the less to *Account* for, when thou art to

a Mark 25, 21. b Psal. 90. Job 14. 5.

make his final *Reckoning* before thy Majesty, in the Judgment-Day.

4. If thou hast fallen out with any in the Day, let not the Sun ^c go down in thine *Anger* that Night. If thy *Conscience* tells thee that thou hast wronged him, acknowledge thine *Offence*, and entreat him to forgive thee. If he have wronged thee, offer him reconciliation, and if he will not be reconciled, yet do thou from thy Heart forgive him, *Matth. 5. 23.* But in any case presume not to be thy own Revenger, for in so doing thou dost God a *double Injury*: First, in offering to take the *Sword of Justice* out of his *Hand*, as though he were not just, having reserved the execution of a *vengeance* to himself. Secondly, in *usurping Authority* over his Servant, without referring the Cause to his Hearing and Censure, being his and thy Master. Besides, thou art too partial to be a Revenger, for if thou be to execute Revenge on thyself, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to Revenge, to thee to Forgive.

And in Testimony, that thou hast freely forgiven him, pray unto God for the forgiveness of his Fault, and the *amendment* of his Life; and the next time that occasion is offered, (and it lies in thy power) do him good, and rejoyce in doing it: For he that doth good to his *e Enemies*, shews himself the Child of God; and his Reward is with God his Father.

5. Use not *Sleep* as a means to satiate the foggy *litterness* of thy *Flesh*, but as a *Medicine* to refresh thy tired Senses and Members: *Sufficient sleep*

^c Rom. 12. 19. ^d Matth. 3. 39. ^e Rom. 12. 20.

quickeneth

quickneth the *Mind*, and reviveth the *Body*. but *immoderate Sleep* dulleth the one, and *fatneth* the other.

6. Remember that *many* go to *Bed* and never rise again, until they be *awakened* and *raised up*, by the fearful Sound of the *last Trumpet*: But he that *sleepeth* and *awakeneth* with *Prayer*, *sleepeth* and *awakeneth* with *Christ*. If therefore thou desirest to *Sleep securely* and *safely*, yield up thyself into the hands of *God*, whilst thou art waking; and so go to *Bed* with a *Reverence* of *God's Majesty*, and consideration of thine own *misery*, which thou may'st Imprint on thy *Heart* in some measure, by these and the like *Meditations*.

Read a Chapter in the same Order as was prescribed in the Morning; and when thou hast done, kneel down on both thy *Knees*, at thy *Bedside*, or some other convenient place in thy *Chamber*, and lifting up thine *Heart*, thine *Eyes* and *Hands*, to thy *Heavenly Father*, in the Name and Mediation of his holy *Son Jesus*; pray unto him, if thou hast the Gift of *Prayer*.

1. *Confessing* thy *Sins*, especially those which thou hast committed *that Day*.

2. *Craving* most earnestly (for *Christ* his sake) *pardon* and *forgiveness*, for them.

3. *Requesting* the Assistance of his *Holy Spirit*, for the amendment of *Life*.

4. In *Giving Thanks* for *Benefits* received, especially for thy *preservation* that day.

5. *Praying* for *Rest* and *Protection* that *Night*.

6. *Remembring* the state of the *Church*, the *Queen*, and the *Royal Posterity*; our *Ministers* and *Magistrates*, and all our *Brethren Visited* or *Persecuted*.

7. *Lastly*,

7. *Lastly*, Commending thyself and all thine to his gracious Custody.

All which thou may'st do in these or the like Words.

A Prayer for the Evening.

O Most gracious God, and loving Father, ^f who are about my Bed, and knowest my down-lying, and mine up-rising, and art ^g near unto all that call upon thee in truth and sincerity; I wretched Sinner do beseech thee, to look upon me with the Eyes of thy Mercy, and not to behold me as I am in myself, for then thou shalt see but an unclean and defiled Creature, ^h conceived in sin and living in iniquity: So that I am ashamed to lift up mine eyes to Heaven, knowing how grievously ⁱ I have sinned against heaven and before thee: For O Lord, I have transgressed ^k all thy Commandments and righteous Laws, not only through Negligence and Infirmary, but oftentimes through wilful Presumption, contrary to my Knowledge: yea, contrary to the Motions of thy Holy Spirit, reclaiming me from them: So that I have wounded my Conscience, and grieved thy Holy Spirit, by whom thou hast ^l sealed me to the day of Redemption. Thou hast consecrated my Soul and Body, to be the Temples of the Holy Ghost; I wretched Sinner, have defiled both, with all manner of Pollution and Uncleanness; My Eyes in taking pleasure to ^m behold Vanity; mine Ears, in hearing impure and unchaste Speeches; my

^f Psal. 139. 2, 3. ^g Psal. 145. 18. ^h Psal. 51. 5. ⁱ Luke 18. 13. ^k Dan. 9. 11. ^l Eph. 4. 30. ^m Psal. 119. 37.

ⁿ Tongue,

ⁿ Tongue, in Leasing and evil Speaking; my ^o hands are so full of Impurity, that I am ashamed to lift them up unto thee; and my ^p Feet have carried me after mine own ways; My Understanding and Reasoning, which are so quick in all earthly Matters, are only blind and stupid, when I come to Meditate or Discourse of spiritual and heavenly Things; my Memory, which should be the Treasury of all Goodness, is not so apt to remember any things, as those things which are vile and vain. Yea, Lord, by woful Experience I find, that naturally ^q all the Imaginations of the thoughts of mine heart, are only evil continually. And these my Sins are ^r more in number than the hairs which grow upon mine head, and they have grown over me like a loathsome ^t Leprosie, that from the Crown of my head to the sole of my feet, there remains no part which they have not infected. They make me seem ^u vile in mine own Eyes; how much more abominable must I then appear in thy sight? And the Custom of sinning hath almost taken away the Conscience of Sin, and pulled upon me such dulness of sense, and bardness of Heart, that thy Judgments denounced against my Sins, by the faithful Preachers of thy Word, do not terrifie me: to return unto thee by unfeigned Repentance for them. And if thou, Lord, should'st but deal with me according to thy justice and my desert, I should utterly be confounded and condemned. But seeing that, of thy infinite mercy, thou hast spared me so long, and still waitest for my Repentance; I humbly beseech thee, for the bitter Death and bloody Passions sake which Jesus Christ hath suffered for me,

ⁿ Isa. 6. 5. ^o Isa. 1. 15. ^p Rom. 3. 15, 16. ^q Gen. 6. 5. ^r Psal. 40. 12. ^s Isa. 1. 6. ^t 2 Sam. 6. 22.

that thou would'st pardon and forgive unto me all my Sins and Offences; and open unto me that ever-streaming ^a fountain of the blood of Christ, which thou hast promised to open under the *New Testament*, to the Penitent of the House of *David*: That all my Sins and Uncleanneſs may be ſo bathed in his *Blood*, buried in his *Death*, and hid in his *Wounds*, that they may never be more ſeen to ſhame me in this *Life*, or to condemn me before thy Judgment-Seat, in the *World* which is to come. And forasmuch, O Lord, as thou know'st that ^z *it is not in man to turn his own heart, unless thou dost first give him grace to convert*: And ſeeing that it is as eaſy with thee, to make me *Righteous* and *Holy*, as to bid me to be ſuch: O my God, give me Grace to do what thou commandest, and then command what thou wilt, and thou ſhalt find me willing to do thy *Blessed Will*. And to this end give unto me thine *Holy Spirit*, which thou haſt y promised to give (to the *World's End*) unto all thy Elect People. And let the ſame thy *Holy Spirit*, purge my Heart, heal my Corruption, ſanctify my Nature, and conſecrate my Soul and Body, that they may become the ^z *Temples* of the *Holy Ghost*, to ſerve thee in ^a *righteousneſs* and *holineſs* all the days of my *Life*; that when (by the direction and aſſiſtance of thy *Holy Spirit*) I ſhall ^b *finiſh* my *Course*, in this ſhort and tranſitory *Life*, I may cheerfully leave this *World*, and reſign my ^c *Soul* into thy *Fatherly Hands*, in the aſſured confidence of enjoying Everlaſting *Life* with thee, in thy *Heavenly* ^d *Kingdom*, which thou haſt prepared for thine Elect

^a *Zech.* 13. 1. ^z *Jer.* 20. 23. ^y *Matth.* 28. 20. *John* 16. 13. ^z *1 Cor.* 16. 17. ^a *Luke* 1. 74, 75. ^m 4. 7. ^c *Pſal.* 31. 5. ^d *Matth.* 25. 34.

Saints; who love the Lord Jesus, and expect his Appearing.

In the mean-while, O Father, I beseech thee, let thy Holy Spirit work in me such a serious Repentance, as that I may with tears lament my Sins past, with grief of Heart be humble for my Sins present, and with all mine endeavour, resist the like filthy Sins in time to come. And let the same, thy Holy Spirit, likewise keep me in the Unity of thy Church; lead me in the Truth of thy Word, and preserve me that I never swerve from the same, to Popery, nor any other Error or false-Worship. And let thy Spirit open mine Eyes more and more, to see ^f the wondrous things of thy Law; and open my lips, that my Mouth may daily defend thy Truth, and set forth thy Praise. Increase in me those good Gifts, which of thy mercy thou hast already bestowed upon me, and give unto me a patient Spirit, a chaste Heart, a contented Mind, pure Affections, wise Behaviour, and all other Graces, which thou seest to be necessary for me; to govern my ^s Heart in thy fear, and to guide all my Life in thy favour; that whether I live or die, I may live and die unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee, from the Altar of my humblest Heart, all possible thanks, for all those Blessings and Benefits, which so graciously and plenteously thou hast Bestowed upon my Soul and Body, for this Life, and for that which is to come; namely, for mine Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation, from my Childhood, until this

present Day and hour, and for the firm Hope, which thou hast given me of my Glorification. Likewise for my Health, Wealth, Food, Raiment, and Prosperity: And more especially, for that thou hast defended me this day now past, from all Perils and Dangers, both of Body and Soul; furnishing me with all necessary good Things, that I stand in need of. And as thou hast ordained the Day for Man to travel in, and the Night for him to take his rest; so, I beseech thee, sanctifie unto me this Night's Rest and Sleep, that I may enjoy the same, as thy sweetest Blessing and Benefit; that so this dull and wearied Body of mine, being refreshed with moderate Sleep and Rest, I may be the better enabled to walk before thee, doing all such good Works as thou hast appointed, when it shall please thee by thy divine power to awaken me the next Morning. And whilst I sleep, do thou, O Lord, ^b who art the keeper of Israel, that neither slumberest nor sleepest, watch over me, in thy holy Providence, to protect me from all Dangers; so that neither the ^c evil Angels of Satan, nor any ^d wicked Enemy, may have any power to do me any harm, or evil. And to this end, give a charge unto thy Holy Angels, that they at (thine appointment) ^e may pitch their tents round about me, for my defence and safety; as thou hast promised that they should do ^f about them that fear thy Name. And knowing that thy Name is a strong tower of defence unto all those that trust therein; I here recommend myself (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed Will to call for me

^b Psal. 12. 14. ^c Rev. 12. 7. ^d Psal. 34. 7. ^e Prov. 18. 10. in

in my Sleep: O Lord, for *Christ's sake*: have mercy upon me, and receive my Soul into thy Heavenly Kingdom. And if it be thy blessed pleasure, to add more Days unto my Life: O Lord, add more amendment unto my Days; and wean my Mind from the Love of the World, and worldl; Vanities; and cause me more and more to settle my Conversation on Heaven and Heavenly Things. And perfect daily in me, that good Work which thou hast begun, to the Glory of thy Name, and the Salvation of my sinful Soul. O Lord, I beseech thee likewise save and defend from all Evil and Danger, thy whole Church, our gracious Queen, and the whole Royal Family; keep them all in the sincerity of thy Truth, and prosper them in all Grace and Happiness. Bless the Nobility, Ministers and Magistrates of these Churches and Kingdoms, each of them, with those Graces which are expedient for their Place and Calling. And be thou, O Lord, a Comfort and Consolation to all thy People, whom thou hast thought meet to visit with any kind of Sickness, Cross or Calamity. ^m Hasten, O Father, the Coming of our Lord Jesus Christ. Make me ever mindful of my last-End, and of the Reckoning that I am to make unto thee therein: And in the mean while, careful so to follow Christ in the Regeneration, ⁿ during this Life, as that with Christ I may have a Portion ^o in the Resurrection of the Just, when this Mortal Life is ended. These Graces, and all other Blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy Hands, in the Name and Mediation of Jesus Christ thy Son; and in that Form of Prayer, which he

^m Rev. 6. 10, 22, 23. ⁿ Matth. 19. 28. ^o Luke 14. 14.

himself hath taught me to say unto thee, *Our Father which art in Heaven, &c.*

Another short Evening Prayer.

O Eternal God, and Heavenly Father, if I were not taught and assured by the Promises of thy Gospel, and the Examples of *p* Peter, *q* Mary Magdalen, the *r* Publican, *s* the Prodigal Child, and many other Penitent Sinners; that thou art so *t* full of Compassion, and so ready to forgive the greatest Sinners, who are *u* heaviest laden with Sin, at what *v* time soever they return unto thee with Penitent Hearts, lamenting their Sins, and imploring thy Grace: I should despair for mine own Sins, and be utterly discouraged from presuming to come into thy Presence; considering the *hardness* of my Heart, the *unruliness* of my Affections, and the uncleanness of my Conversation, by means whereof I have transgressed all thy *Laws*, and deserved thy *w* Curse, which might cause my *Body* to be smitten with some *fearful* Disease, my *Soul* to languish with the death of Sin, my *Good name* to be traduced with scandalous *Reproaches*, and make mine *Estate* liable to all manner of *Crosses* and *Casualties*. And I confess, O Lord, that thy *Mercy* is the cause that I have not been *y* long ago confounded. But, O my God, as thy *Mercy* only stay'd thy *Judgments* from falling upon me hitherto; so I humbly beseech thee, in the *z* Bowels of the *Mercy* of *Jesus Christ*, (*a* in whom only thou art well-pleased) that thou wilt not deal with me *b* according to my *Deserts*,

p Luke 22. 61. *q* Luke 7. 47. *r* Luke 18. 14. *s* Luke 15. 20. *t* Psal. 103. 8. *u* Matth. 11. 28. *v* Ezek. 18. 21, 22, &c. *w* Deut. 27. 26. Gal. 3. 10. *y* Lam. 3. 22. Mal. 3. 6. *z* Col. 3. 12. *a* Matth. 3. 17. *b* Psal. 28. 4.

but that thou would'st ^c freely and fully remit unto me all my Sins and Transgressions; and that thou would'st ^d wash them clean from me, with the Virtue of that most precious Blood, which thy Son *Jesus Christ* has shed for me. For he alone is the ^e Physician, and his Blood only is the ^f Medicine that can heal my Sickness. And he is the true ^g brazen-Serpent, that can cure that Poyson, wherewith the *fiery-Serpents* of my Sins have stung and poysoned my Sick and Wounded Soul. And give me, I beseech thee, thine *Holy Spirit*, which may assure me of mine ^h Adoption, and that may confirm my Faith. Encrease my Repentance, enlighten my Understanding, purify my Heart, rectify my Will and Affections, and so ⁱ Sanctifie me throughout, that my whole Body, Soul, and Spirit, may be kept unblameable until the glorious coming of my Lord *Jesus Christ*. And now, O Lord, I give thee most hearty thanks and praise, for that thou hast this Day preserved me from all harms and perils, notwithstanding all my Sins and ill Deserts. And I beseech thee, likewise Defend me this Night from ^k the roaring-Lion, which Night and Day seeketh to devour me. Watch thou, O Lord, over me this Night, keep me from his Temptations and Tyranny, and let thy Mercy shield me from his unappeasable Rage and Malice. And to this end ^l I commend myself into thy hands and protection, beseeching thee, O my Lord and God, not to suffer Satan nor any of his evil Members, to have power to do unto me any hurt or violence this Night. And grant, Good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live and die unto thee.

^c Hos. 13. 5. ^d Isa. 1. 16, 18. ^e Marth. 9. 12. ^f 1 John 1. 7. ^g 1 John. 3. 14. ^h Gal. 4. 5, 7. ⁱ 1 Thess. 1. 23. ^k 1 Pet. 5. 8. ^l Psal. 31. 5.

and to the glory of thy Name, and the salvation of my Soul. Lord, bless and defend all thy chosen People every-where. Grant our *Queen* a long and happy *Reign* over us: Bless all the rest of the Royal Family, together with all our Magistrates and Ministers: Comfort them who are in Misery, Need, or Sickness. Good Lord, give me Grace to be one of those *wise Virgins*, that I may have my Heart prepared like a Lamp furnished with the *Oil of Faith*, and *Light of good Works*, to meet the Lord Jesus, the sweet Bridegroom of my Soul, at his second and sudden coming in Glory. Grant this, good Father, for Christ Jesus's sake, my only Saviour and Mediator; in whose Blessed Name, and in whose own Words, I call upon thee, as he has taught me: *Our Father which art, &c.*

Afterwards say,

Thy Grace, O Lord Jesus; thy Love, O heavenly Father; thy Comfort and Consolation, O Holy and Blessed Spirit, be with me, and dwell in my Heart, this Night, and evermore. Amen.

Then rising up in a holy Reverence, meditate as thou art putting off thy Cloaths.

Things to be meditated upon, as thou art putting off thy Cloaths,

THat the Day is coming, when thou must be as barely unstrip'd of all that thou hast in the World, as thou art now of thy Cloaths: Thou hast therefore here, but the use of all Things, as a *Steward*, for a time, and that upon Accounts: Whilst therefore thou art trusted with this *Stewardship* be wise and faithful.

m Matth. 25. 2. *n* Luke 16. 2. *o* Matth. 24. 2.

lnc

2 When

2. When thou see'st thy Bed, let it put thee in mind of thy p. Grave, which is now the Bed of Christ; for Christ (by laying his holy Body to rest Three Days and Three Nights in the ⁹ Grave) has sanctify'd, and (as it were) married it for the Bodies of his Saints to rest and sleep in, till the Morning of the Resurrection: So that now unto the Faithful, Death is but a sweet sleep; and the Grave is but Christ's ⁹ Bed, where their Bodies rest and sleep in peace, until the joyful ⁹ Morning of the Resurrection Day shall dawn unto them.

Let therefore thy Bed-cloaths represent unto thee the Mould of the Earth that shall cover thee; thy sheets, thy winding-sheet; thy sleep, thy Death; thy waking, thy Resurrection. And being laid down in thy Bed, when thou perceivest sleep to approach, say, ⁹ I will lay me down and sleep in peace, for thou, Lord, only makest me dwell in safety.

Thus religiously opening every Morning thy Heart, and shutting it up again every Evening, with the Word of God and Prayer, as it were with a Lock and Key: And so beginning the Day with God's Worship, continuing it in his Fear, and ending it in his Favour, thou shalt be sure to find the Blessing of God upon all thy Days Labours and good endeavours; and at Night thou may'st assure thyself, thou shalt sleep safely and sweetly in the Arms of thy Heavenly Father's Providence.

Thus far of the Piety which every Christian in Private, ought to practise every Day. Now followeth that, which he (being an Householder) must Practise Publickly with his Family.

p Job. 17. 13. q Matth. 12. 40. r 1 Thes. 4. 14. s
Isa. 57. 2. t Isa. 26. 20. u Psal. 4. 8.

Meditations for Household-Piety.

1. **I**F thou beest call'd to the Government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own Person; unless thou causest all under thy charge to do the same with thee. For the preformance of this Duty, God was so well-pleased with Abraham, that he would not hide from him his Counsel. For w (saith God) I know him, that he will command his Sons, and his Household after him, that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham, that he hath spoken unto him. And Abraham had ² 318 Men-servants, who were thus born and catechized in his House; With whose help he rescu'd also his Nephew Lot from the Captivity of his Enemies. And Religiously Valiant Joshua protesteth before all the People, That if they all would fall away from the true Worship of God, y yet that he and his house would serve the Lord. And God himself gives a special Charge to all Householders, that they do instruct their Family in his Word, and train them up in his Fear and Service. ² These words which I command thee this day, shall be in thine heart, and thou shalt teach them continually unto thy Children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him. David according to this Law, had so ordered his Family, ³ That no

^w Gen. 18. 17, 19. ^x Gen. 14. 14. ^y Josh. 24. 15. ^z Deut. 6. 6, 7. ^a Psal. 101. 6, 7.

deceitful person should dwell in his house, but such as would serve God, and walk in his way: And Religious Escher had taught her Maids to ^b serve God in fasting and prayer. And (the more to further thy Family in the Zeal of Religion) settle ever thy chiefest Affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to thine own advantage in a double respect. First, God will rather bless and prosper the labour and Handy-work of such godly Servants. For ^c Laban perceiv'd, that God blessed him for ^d Jacob's sake: And Potiphar saw, that the Lord made all that Joseph did to prosper in his hand: Yea, when innocent Joseph was cast into Prison, ^e his Keeper saw, that whatsoever he did, the Lord made it to prosper; and therefore the Keeper committed all the Charge of the Prisoners into Joseph's Hand. 2dly, The trulier a Man doth serve God, the faithfuller he will serve thee.

2. If every Householder were thus careful according to his Duty, to bring up his Children and Family in the service and fear of God in his own House, then the House of God would be better filled, and the Lord's-Table more frequented every Sabbath-Day; and the Pastor's Publick Preaching and Labour, would take more effect than it doth: The Streets of Towns and Cities would not abound with so many Drunkards, Swearers, Whoremongers, and Prophane Scorners of true Piety and Religion; Westminster-Hall would not be so full of Contentions, wrangling-Suits, and Unchristian-Debates; and the Prisons would not be every Sessions so full of Thieves, Robbers, Traytors, and Murderers. But (alas!) most Householders

^b Esther 4. 16. ^c Gen. 30. 27. ^d Gen. 39. 3. ^e Gen. 39. 22, 23.

make no other use of their Servants, than they do of their Beasts. Whilst they may have their Bodies to do their Service, they care not if their Souls serve the Devil. Yet the common complaint is, that faithful and good Servants are scarce to be found: True, but the reason is, because there is so many Profane and Irreligious Masters: For the Example and Instruction of a Godly and Religious Master, will make a good and a faithful Servant, as may witness the Examples of Abraham, Joseph, David, Cornelius, &c. who had good Servants, because they were Religious Masters, such as were careful to make their Servants God's Servants.

It is the chief labour and care of most Men, to raise and to advance their House; yet let them rise up early, and sit down late, and eat the bread of carefulness, all will be but in vain; for except the Lord build the House (that is, raise up a Family), they labour in vain. For God has sealed this as an irrevocable Decree, That he will pour out his wrath upon the Families that call not upon his Name: Yea, God will take the wicked, and pluck him out of his tabernacle, and root him out of the land, &c. Yea, when his iniquities are full, he will make the land to spue out every Canaanite. Religion then and the Service of God in a Family, is the best Building, and surest Entailing of House and Land, to a Man and his Posterity; for the righteous Man shall inherit the Land, and dwell therein for ever.

As therefore thou desirest to have the Blessing of God upon thyself, and upon thy Family: Either before or after thy own Private Devotions

f Psal. 127. 1. 2. Jer. 10. 25. b Psal. 52. 5. d Gen. 15. 16. & Lev. 18. 25. 1 Psal. 37. 29.

call

call every Morning all thy Family to some convenient Room; and first, either read thyself unto them a Chapter in the Word of God, or cause it to be read distinctly by some other: If otherwise serve, thou may'st, & admonish them of some remarkable Notes; and then kneeling down with them in reverent sort, as is before described, Pray with them in this manner.

Morning-Prayer for a Family.

O Lord our God and Heavenly Father, who art the only Creator and Governor of Heaven and Earth, and all Things therein contained, we confess that we are unworthy to appear in thy sight and presence; considering our manifold Sins, which we have committed against Heaven and before thee. And how that we have been born in Sin, and do daily break thy Holy Laws and Commandments, contrary to our Knowledge and Conscience; albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the Blood of thine only-begotten Son; and our Comforter, who bestoweth upon us all the good and holy Graces, which we enjoy in our Souls and Bodies. And if thou should'st but deal with us as our Wickedness and Unthankfulness have deserved; what other Thing might we (O Lord) expect from thee, but *grief and confusion* in this Life, and in the World to come, *wrath and everlasting condemnation*. Yet, O Lord, in the Obedience of thy Commandment, and in the Confidence which we have in thy un-

† Origen would have the Word expounded in Christian Houses, Rom. 9. In Lev. Augustine saith, that what the Preacher is in the Pulpit, the same the Householder is in the House.

speakeable

peakable and endless Mercy in thy Son our Saviour *Jesus Christ*: We thy poor Servants appealing from thy Throne of *Justice*, (where we are justly lost and condemn'd) to thy Throne of *Grace*, (where Mercy reigneth, to Pardon abounding Sin:) We do from the bottom of our Hearts most humbly beseech thee, to remit and forgive unto us all our Offences and Misdemeanors: That by the Virtue of the precious Blood of *Jesus Christ*, thy Innocent Lamb, which he so abundantly shed (*to take away the sins of the world*) all our Sins, both *Original and Actual*, may be so cleansed and washed from us, that they may never be laid to our Charge, nor ever have power to rise up in Judgment against us. And we beseech thee, Good Father, for *Christ's* Death and Passion's sake, that thou wilt not suffer to fall upon us that fearful Curse and Vengeance, which thy Law has threatned, and our Sins have justly deserved. And forasmuch, O Lord, as we are Taught by thy Word, That *Idolaters, Adulterers, Covetous Men, Contentious Persons, Drunkards, Gluttons, and such-like* inordinate Livers, shall not inherit the Kingdom of God; pour the Grace of thy Holy Spirit into our Hearts. whereby we may be enlightened to see the filthiness of our Sins, to abhor them; and may be more and more stirred up to live in Newness of Life, and love of thy Majesty; so that we may daily increase in the Obedience of thy Word, and in a conscionable care of keeping thy Commandments.

And now, O Lord, we render unto thee most hearty Thanks, for that thou hast Elected, Created, Redeem'd, Call'd, Justify'd, and Sanctify'd us in good measure in this Life, and given us an assured Hope, That thou wilt glorify us in thy Heavenly

Heavenly Kingdom, when this Mortal Life is ended. Likewise we thank thee for our Life, Health, Wealth, Liberty, Prosperity, and Peace: especially, O Lord, for the continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of Repentance. Also we Praise thee, for all other thy Mercies bestowed upon us; more especially for preserving us this Night past, from all dangers that might have befallen our Souls or Bodies. And seeing thou hast now brought us safe to the beginning of this Day, we beseech thee *Protect and Direct* us in the same; Bless and defend us in our going-out and coming-in, this Day and evermore. Shield us, O Lord, from the Temptations of the Devil, and grant us the custody of thy *Holy Angels*, to defend and direct us in all our ways.

And to this end we recommend ourselves, and all those that belong unto us, and are abroad from us, into thy *Hands and Almighty Tuition*. Lord, defend them from all Evil, prosper them in all Graces, and fill them with thy Goodness. Preserve us likewise this Day from falling into any gross Sin, especially those whereunto our Natures are most prone. Set a watch before the door of our Lips, that we offend not thy Majesty, by any rash or false Oaths, or by any lewd or lying Speeches: Give unto us patient Minds, pure and chaste Hearts, and all other Graces of thy Spirit, which thou knowest to be needful for us; that we may the better be enabled to serve thee in Holiness and Righteousness. And seeing that all Men's Labour without thy Blessing is in vain, bless every one of us in our several Places and Callings, direct thou the work of our Hands upon us, even prosper thou our Handy-work, (for except thou guide us with thy

Grace

Grace, our Endeavours can have no good success.) And provide for us all Things which thou, O Father, knowest to be needful for every one of us in our Souls and Bodies this Day. And grant we may so pass through the Pilgrimage of this short Life; that our Hearts being not settled upon any Transitory Things, which we meet with in the way, our Souls may every Day be more and more *revivified* with the love of our Home, and thine Everlasting Kingdom.

Defend likewise, O Lord, thy Universal Church, and every particular Member thereof; especially, we beseech thee, to continue the *Peace and Prosperity* of these Churches and Kingdoms where in we live. Preserve and defend from all Evils and Dangers, our gracious Queen, and all the Royal Family: Multiply their Days in Bliss and Felicity, and afterwards Crown them with everlasting Joy and Glory. Bless all our Ministers and Magistrates with all Graces needful for their Places; and Govern thou them, that they may govern us in Peace and Godliness: And of thy Mercy, O Lord, comfort all our Brethren that are Distressed, Sick, or any way Comfortless; especially those who are afflicted either with an evil Conscience; because they have sinned against thy Word, or for a good Conscience; because they will not sin against thy Truth. Make the first to know. That not one drop of the Blood of Christ, was a drop of Vengeance; but all Drops of Grace, powerful to procure Pardon upon Repentance, for the greatest Sins of the chiefest Sinner in the World. And for the other, let not, O Lord, thy long-sufferance either too much discourage them, or too much encourage their Enemies; but grant them Patience in suffering, and a gracious and speedy Deliverance, which

which way may stand best with their Comfort, and thy Glory: Give every one of us Grace to be always mindful of his Last End, and to be prepared with Faith and Repentance, as with a *Wedding-garment*, against the time that thou shalt call for us out of this sinful World. And that in the mean-while we may so, in all things, and above all things, seek thy Glory; That when this Mortal Life is ended, we may then be made partakers of Immortality, and Life Eternal, in thy most Blessed and Glorious Kingdom.

These and all other Graces, which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy Hands; concluding this our imperfect Prayer, in that Absolute Form of Prayer which Christ himself has taught us, saying, *Our Father, &c.*

After Prayers, let every one of thy Household (taking in the form of God such a Breakfast or Refreshing as is fit) depart, the Children to School, the Servants to their Work, every one to his Office, the Master and Mistress of the Family to their Callings, or to some honest Exercises for Recreation, as they think fit.

The Practice of Piety at Meals, and the manner of Feeding.

Before Dinner and Supper, when the Table is covered, ponder with thyself upon these Meditations, to work a deeper Impression in thy Heart, of God's Fatherly Providence and Goodness towards thee.

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Medi-
1. 17. n. Heb. 11. 3. o. Plal. 142. 12. 18. P. Martini.
m. Of Galat. which significant Means Dug as Ezek. 4.

Meditations before Dinner and Supper.

1. **M**editate that *Hunger* is like the sickness call'd a *Wife*, which if thou dost not feed, will devour thee, and eat thee up; and that *Meat* and *Drink*, are but as *Physick*, or Means which God has Ordain'd, to relieve and cure this *Natural Infirmity* and *Necessity* of Man. Use therefore to eat and Drink, rather to sustain and refresh the weakness of Nature, than to satisfy the sensuality and delights of the *Flesh*. Eat therefore to Live, but Live not to eat. A Scavenger whose Living is to empty, is to be prefer'd before him that liveth but to fill Privies. There is no service so base, as for a Man to be a slave to his Belly. The Apostle termeth such, *Belly-Gods*, *Phil.* 3. 19. Therefore we may boldly term them, as the Scriptures do other Idols, *Gillalim*, Dungy-Gods, *Hab.* 2. 18, 19. *2 Kings* 17. 12. And as no one Action (Gods Ordinances excepted) makes a Man more to resemble a *Beast*, than Eating and Drinking: So the abuse of Eating and Drinking to *Surfeiting*, *Drunkenness* and *Spewing*, makes a Man more vile than a *Beast*.

2. Meditate on the *Omnipotence* of God, who ^m made all these Creatures of *Nothing*; his *Wisdom*, ^o who feedeth so many, even infinite Creatures through the Universal World, maintaining all their Lives, which he has given them; which surpasseth the *Wisdom* of all the Angels in Heaven; and of his *Clemency* and *Goodness*, ^p in feeding also, his very *Enemies*.

^m Of *Galal*, which signifieth Man's Dung, as *Ezek.* 4. 15, 17. ^o *Heb.* 11. 3. ^p *Psal.* 145. 15, 16. *p* *Matth.* 5. 45, &c. *Acts* 14. 17.

3. Meditate how many sorts of Creatures, as *Beasts, Fish, and Fowl*, have lost their Lives, to become Food to nourish thee: And how *God's Providence* from remote Places has brought all these portions together on thy Table, for thy nourishment; and how by these dead Creatures he maintains thee in *Health and Life*.

4. Meditate, That seeing thou hast so many pledges of *God's Fatherly Bounty, Goodness and Mercy* towards thee, as there are Dishes of Meat on thy Table: Oh! suffer not in such a Place, so *Gracious a God* to be abused by *Scurrility, Ribauldry, or Swearing*; or thy Fellow-brother, by disgraceful *Backbiting, Taunting, or Slandering*.

5. Meditate how that thy Master *Jesus Christ* did never eat any Food, but first he blessed the Creatures, and gave ^q thanks to his Heavenly Father for the same. And after his last Supper, we read that he ^r sung a Psalm. For this was the Commandment of God, ^t *When thou hast eaten and filled thyself, thou shalt bless the Lord thy God, &c.* This was the Practice of the Prophets: For ^u the people would not eat at their Feast till Samuel came to bless their Meat. And, saith Joel to God's People, ^v *Ye shall eat and be satisfied, and praise the Name of the Lord your God.* This also was the Practice of the ^w Apostles: For St. Paul in the Ship, gave Thanks before Meat, in the presence of all the People that were therein. Imitate thou therefore in so holy an Action, so blessed a Master, and so many worthy Precedents that have followed him, and gone before thee. It may be because thou

^q Luke 9. 16. Matth. 14. 19. & 15. 36. Mark 6. 41, & 9. 6.
^r Luke 24. 30. John 6. 11. ^r Matth. 26. 30. Mark 14. 26.
^s Deut. 8. 10. ^t 1 Sam. 9. 13. ^u Joel 2. 26. ^w Acts 27. 35.
 hast

hast never used to give Thanks at Meals, therefore thou art not ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so Christian a Duty. And if the Son of God gave his Father such great thanks for a dinner of ^x Barley-bread, and broiled Fish; what thanks should such a sinful Man as thou art, render unto God, for such variety of good and dainty Cheer? How many a true Christian would be glad to fill his Belly with the Morfels which thou refusest; and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy Food provided for thee, without either care or labour? To conclude, If ^y Pagan Idolaters at their Feasts were accustomed to Praise their false Gods; what a shame is it for a Christian (at his Dinners and Suppers) not to Praise the True God, ^z in whom we live, move, and have our being?

6. Meditate, That thy Body, which thou dost now so daintily feed, must be (thou knowest not how soon) meat for Worms: ^a When thou shalt say to corruption, thou art my Father; and to the worm, thou art my Mother and my Sister.

7. Meditate, how that many a Man's ^b Table is made his snare: So that through his Intemperance and Unthankfulness, the Meat which should nourish his Body, kills him with a Surfeit; insomuch that more are killed with this ^c snare than with the Sword. And seeing that since the Curse, the use (as of all Creatures, so likewise) of Meat and Drink, is unto us unclean, till the same be ^d sanctified by the Word of God and Prayer: and that

^a John 6. 9, 11. ^y Dan. 3. 17, 18. ^z Acts 17. 28. ^a Job 17. 14. ^b Psal. 69. 22. ^c Gen. 3. 17. ^d 1 Tim. 4. 4. ^e 1 Cor. 10. 31. ^f 1 Cor. 10. 31. ^g 1 Cor. 10. 31. ^h 1 Cor. 10. 31. ⁱ 1 Cor. 10. 31. ^j 1 Cor. 10. 31. ^k 1 Cor. 10. 31. ^l 1 Cor. 10. 31. ^m 1 Cor. 10. 31. ⁿ 1 Cor. 10. 31. ^o 1 Cor. 10. 31. ^p 1 Cor. 10. 31. ^q 1 Cor. 10. 31. ^r 1 Cor. 10. 31. ^s 1 Cor. 10. 31. ^t 1 Cor. 10. 31. ^u 1 Cor. 10. 31. ^v 1 Cor. 10. 31. ^w 1 Cor. 10. 31. ^x 1 Cor. 10. 31. ^y 1 Cor. 10. 31. ^z 1 Cor. 10. 31. ^{aa} 1 Cor. 10. 31. ^{ab} 1 Cor. 10. 31. ^{ac} 1 Cor. 10. 31. ^{ad} 1 Cor. 10. 31. ^{ae} 1 Cor. 10. 31. ^{af} 1 Cor. 10. 31. ^{ag} 1 Cor. 10. 31. ^{ah} 1 Cor. 10. 31. ^{ai} 1 Cor. 10. 31. ^{aj} 1 Cor. 10. 31. ^{ak} 1 Cor. 10. 31. ^{al} 1 Cor. 10. 31. ^{am} 1 Cor. 10. 31. ^{an} 1 Cor. 10. 31. ^{ao} 1 Cor. 10. 31. ^{ap} 1 Cor. 10. 31. ^{aq} 1 Cor. 10. 31. ^{ar} 1 Cor. 10. 31. ^{as} 1 Cor. 10. 31. ^{at} 1 Cor. 10. 31. ^{au} 1 Cor. 10. 31. ^{av} 1 Cor. 10. 31. ^{aw} 1 Cor. 10. 31. ^{ax} 1 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Man liveth not by * Bread only; but by the Word of God's Ordinance, and his Blessing, which is call'd the ¹ Staff of Bread. Sit not therefore down to eat, before you ⁸ Pray, and rise not before you give God h Thanks. Feed to suffice: ¹ Nature, yet rise with an Appetite; and remember thy poor Christian ⁸ Brethren, who suffer Hunger, and want those good Things, wherewith thou dost abound.

These Things, or some of them premeditated, (if there be not a ¹ Samuel present) ^m lift up with all comely Reverence, thy Heart with thy Hands and Eyes, unto the Great Creator and Feeder of all Creatures, and before Meat, pray unto him thus.

Grace before Meat.

O Most Gracious God, and Loving Father, who Feedest ⁿ all Creatures living, which depend upon thy ^o Divine Providence, we beseech thee, ^p sanctifie these Creatures, which thou hast Ordained for us; give them Virtue to nourish our Bodies in Life and Health; and give us Grace to receive them soberly and thankfully, as from thy Hands; that so in the ⁹ strength of these and other thy Blessings, we may walk in the uprightness of our Hearts before thy Face, this Day, and all the Days of our Lives, through Jesus Christ our Lord and only Saviour. Amen.

* Matth. 4. 4. f Lev. 26. 26. Ezek. 4. 16. & 5. 16.
⁸ 1 Sam. 9. 13. Mar. 14. 19. Luke 24. 30. 1 Cor. 10. 16.
^b Rom. 14. 6. 1 Thel. 5. 18. i Ecc. 10. 17. Luke. 21. 34.
^k Neh. 5. 17. Amos 8. 6. 1 Sam. 9. 13. * Matth. 14. 17.
ⁿ Psal. 10. 17. a Joeh. 1. 10. Psal. 147. 9. 1 Tim. 4. 3.
^q 1 Kings 16. 8.

Or thus:

MOST Gracious God and Merciful Father, we beseech thee, sanctifie these Creatures to our Use, make them healthful for our Nourishment; and us thankful for all thy Blessings, through Christ our Lord and only Saviour. *Amen.*

Another Grace before Meat.

O Eternal God, in whom we Live, Move, and have our Being, we beseech thee Bless unto thy Servants these Creatures, that in the strength of them we may live, to the setting-forth of thy Praise and Glory, through Jesus Christ our Lord and only Saviour. *Amen.*

At every Meal be careful of thyself and Family, as Job was for himself, and his Children, Job 1. 4. lest that in the cheerfulness of Eating and Drinking, some Speech has slipped out, which might be either offensive to God, or injurious to Man; and therefore with the like comely Gesture and Reverence give Thanks unto God, and Pray in this manner.

Bless'd be thy Holy Name, O Lord our God, for these thy good Benefits, wherewith thou hast so plentifully at this time refreshed our Bodies: O Lord, vouchsafe likewise to feed our Souls with the Spiritual Food of thy Holy Word and Spirit unto Life everlasting. Lord, defend and save thy whole Church, our Gracious Queen, and all the Royal Family. Forgive us our Sins, and Unthankfulness, pass by our manifold Infirmities, make us all mindful of our last-End, and of the Reckoning that we are to make to thee therein; and in the mean-while grant unto us Health, Peace, and Truth, in Jesus Christ, our Lord and only Saviour. *Amen.*

Or thus:

Blessed be thy Holy Name (O Lord) for these thy good Benefits, wherewith thou hast refreshed us at this time. Lord, forgive us all our Sins and Frailties: Save and defend thy whole Church, our Queen, and all the Royal-Family, and grant us Health, Peace, and Truth, in Christ our only Saviour. Amen.

Or this:

WE give thee thanks (O Heavenly Father) for feeding our Bodies so graciously with thy good Creatures, to this Temporal Life; beseeching thee likewise to feed our Souls with thy Holy Word, unto Life Everlasting. Defend (O Lord) thine Universal Church, the Queen, and all the Royal-Family, and grant us continuance of thy Grace and Mercy, in Christ our only Saviour. Amen.

The Practice of Piety at Evening.

At Evening, when the due time of repairing to Rest approacheth, call together again all thy Family, Read a Chapter in the same manner, that was prescrib'd in the Morning. Then (in Holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observed in Singing of Psalms.

1 Beware of Singing Divine Psalms for an ordinary Recreation; as do Men of impure Spirits, who sing holy Psalms, intermingled with Prophane Ballads.

They

They are *God's Word*, take them not in thy Mouth in vain.

2. Remember to sing *David's Psalms*, with *David's * Spirit*.

3. Practise *St. Paul's Rule*, * *I will sing with the Spirit*, but *I will sing with the Understanding also*.

4. As you sing, uncover your Heads, and be- have yourselves in comely Reverence, as in the sight of God, singing to God, in God's own Words; but be sure that the Matter make more * melody in your Hearts, than the Music in your Ear: For the singing with Grace in our Hearts, is that which the Lord is delighted withal, according to that old Verse:

*Non vox sed votum, non musica chordula sed cor;
Non Clamans, sed amans, psallit in aure Dei.*

*'Tis not the Voice, but Vow;
Sound Heart, not sounding String,
True Zenk, nor outward show,
That in God's Ear doth ring.*

5. Thou may'st (if thou think'st good) sing all the Psalms over in order; for all are most divine and comfortable. But if thou wilt chuse some special Psalms, as more fit for some Times and Purposes; and such as by the oft usage, thy Peo- ple may the easier commit to Memory;

Then Sing.

In the Morning, *Psal.* 3. 5. 16. 22. 144.

In the Evening, *Psal.* 4. 127. 141.

For Mercy after a Sin committed, *Psal.* 51. 103.

* Matth. 12. 43. & 1 Cor. 14. 15. & 1 Cor. 11. 4. & Eph. 5. 19. Col. 3. 16. In

In sickness or heaviness, *Psal.* 6. 13. 88. 90. 91. 137. 146.

When thou art recovered, *Psal.* 30. 32.

On the Sabbath-Day, *Psal.* 19. 92. 95.

In time of Joy, *Psal.* 80. 98. 107. 136. 145.

Before Sermon, *Psal.* 1. 12. 147. The 1st and 5th Part of the 119.

After Sermon any *Psalme* which concerneth the chief Argument of the Sermon.

At the Communion, *Psal.* 22. 23. 103. 111. 116.

For Spiritual Solace, *Psal.* 15. 19. 25. 46. 67. 112. 116.

After Wrong and Disgrace received, *Psal.* 42. 69. 70. 140. 144.

After the *Psalme*, all kneeling down in reverend manner (as is before describ'd) let the Father of the Family (or the chiefest, in his absence) pray thus.

Evening-Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down ourselves at the Foot-stool of thy Grace, acknowledging that we have inherited our Fathers corruption, and actually in Thought, Word and Deed, transgressed all thy holy Commandments, so that in us naturally there dwelleth nothing that is good: For our Hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneness, distrust, *too much* love of ourselves, and the World, *too little* love of thee and thy Kingdom; but empty and void of faith, love, patience, and every spiritual Grace. If thou therefore should'st but enter into Judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects

effects that we have deriv'd from thence ; *Satan* might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved.

But, good Father, for *Jesus Christ*, thy dear Son's sake, ^u *in whom only thou art well-plas'd* ; and for the Merits of that better Death and bloody Passion, which we believe that he hath suffer'd for us, Have mercy upon us ; pardon and forgive us all our Sins, and free us from the Shame and Confusion which are due unto us for them : that they may never seize upon us to our Confusion in this Life, nor to our Condemnation in the World which is to come. And forasmuch as thou hast created us to serve thee, as all other Creatures to serve us : So we beseech thee, inspire thy holy Spirit into our Hearts, that by its illumination and effectual working, we may have the inward sight and feeling of our sins and natural corruptions ; and that we may not be blinded in them through *custom*, as the Reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all *good means* to overcome and get out of them. O let us feel the *Power of Christ's death*, killing sin in our mortal Bodies ; and the virtue of his Resurrection, raising up our Souls to newness of Life. Convert our Hearts, subdue our Affections, regenerate our Minds, and purifie our Nature ; and suffer us not to be drowned in the stream of those filthy Vices, and sinful Pleasures of this Time, wherewith thousands are carried headlong to eternal Destruction ; but daily frame us more and more to the likeness of thy Son

^u Matth. 3. 17.

w *Jesus Christ*, that in righteousness and true holiness we may serve and glorifie thee; that living in thy *fear*, and dying in thy *savour*, we may in thy appointed time, attain to the blessed *Resurrection of the just* unto Eternal Life. In the mean-while, O Lord, increase our *faith* in the sweet Promises of the *Gospel*, and our Repentance from *dead works*, the assurance of our *hope* in thy Promises, our *fear* of thy Name, the *hatred* of all our Sins; and our Love unto thy Children; especially those whom we shall see to stand in need of our help and comfort; that so, by the fruits of *Piety* and a righteous Life, we may be assured that thy Holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of Health, Peace, Maintenance, and all other outward things, so far forth as thy Divine Wisdom shall think meet, and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us in all things of this Life; but infinitely more merciful in the things of a better Life: And therefore we do here from our very Souls, render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our Souls and Bodies; acknowledging thee to be that Father of *lights*, from whom we have received all those good and perfect gifts: And unto thee alone for them, we ascribe, as is due, all Glory, Honour and Praise, both now and evermore. But more especially, we praise thy Divine Majesty for that thou hast defended us this day from all perils and dangers; so that none of those Judgments (which our sins have deserv'd) have fallen upon

w Rom. 8. 29. Eph. 4. 24. x Jam. 1. 17.

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any one of us. Good Lord, forgive us the sins which this day we have committed against thy Divine Majesty, and our Brethren, and for Christ his sake be reconciled unto us for them.

And we beseech thee likewise for the same thine infinite Goodness and Mercy, to defend and protect us, and all that belong unto us, this night, from all dangers of Fire, Robbery, Terrors of evils y^e Angels, or any other Fear or Peril, which for our sins might justly fall upon us. And that we may be safe under the shadow of thy Wings; we here commend our Bodies and Souls, and all that we have, unto thy Almighty Protection. Lord, bless and defend both us and all them from all evil. And whilst we sleep, do thou, O Father, (who never sleepest nor sleepest) watch over thy Children, and give a charge to thy Holy Angels to pitch their Tents round about our House and Dwelling, to guard us from all Dangers, that sleeping with thee, we may in the next morning be awakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy Glory in the conscientious Duties of our Calling.

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, and to continue the Tranquillity of these Kingdoms wherein we live, turning from us those Plagues which the crying Sins of this Nation do cry for.

Preserving our Religious Queen, with the whole Royal Family: All our Magistrates and Ministers, all that fear thee and call upon thy Name; all our Christian Brethren and Sisters, that suffer

y Psal. 78. 49. & Psal. 91. 5. & Gen. 32. 2. & 2 Kings 6. 16, 17. Psal. 91. 11, 12.

sickness

sickness, or any other affliction or misery; especially those who any-where do suffer Persecution for the Testimony of thy *Holy Gospel*: Grant them Patience to bear thy Cross, and Deliverance, when and which way it shall seem best to thy Divine Wisdom. And, Lord, suffer us never to forget our latter end, and those reckonings which then we must render unto thee. In health and prosperity, make us mindful of sickness, and of the evil-day that is behind, that these things may not overtake us as a snare; but that we may in good measure, like *wise Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our Souls. And now, O Lord, most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) shouldst hear the Prayer of sinners; but for his sake only that suffered for sin, and sinned not. In the only meditation therefore of thy *Eternal Son Jesus*, our Lord and Saviour, we humbly beg these, and all other Graces which thou knowest to be needful for us, shutting up these our imperfect Requests, in that most-holy Prayer which *Christ* himself hath taught us to say unto thee, *Our Father*, &c.

Thy Grace, O Lord *Jesus Christ*; thy Love, O Heavenly Father; thy Comfort and Consolation, O Holy and Blessed Spirit, be with us, and remain with us, this Night and for evermore, Amen.

Then saluting one another, as becometh Christians, who are the Vessels of Grace, and Temples of the Holy Ghost, let them, in the fear of God, depart every one to his Rest; using some of the former private Meditations for Evening.

Thus far of the Housholder's publick Practice of Piety with his Family every day. Now followeth his Practice of Piety with the Church on the Sabbath-day.

Meditations of the true manner of Practising Piety on the Sabbath-Day.

Almighty God will have himself Worshipped not only in a *Private* manner, by *Private* Persons and Families; but also in a more *Publick* sort, of all the Godly joined together in a *Visible Church*; that by this means he may be known, not only to be the *God and Lord* of every singular *Person*; but also of the *Creatures* of the *Whole Universal World*.

Quest. But why do not we *Christians*, under the *New*, keep the *Sabbath* on the same *Seventh Day*, whereon it was kept under the *Old Testament*?
Answer; because that our *Lord Jesus* (who is *d the Lord of the Sabbath*, and whom the *Law* itself commands us to hear,) did alter it from that *Seventh Day*, to this *First-Day* of the *Week*, whereon we keep the *Sabbath*. For the holy *Evangelist* Notes, that our *Lord* came into the midst of the holy *Assembly*, on the two *First-Days* of the two *Weeks* immediately following his *Resurrection*, and then *Blessed* the *Church*, *c breathed on the Apostles the Holy Ghost*, and gave them the *Ministerial Keys*, and *Power* of binding and remitting *Sins*. And so it is most probable, He did in a *solemn* manner every *first-Day* of the *Week*, during the *Forty Days* he continued on *Earth*, between his *Resurrection* and *Ascension*,

c Matth. 12. 8. Deut. 18. 18, 19. d John 20. 22.

(for

(for the Fiftieth Day after, being the First-Day of the Week, the Apostles were assembled) during which time he gave Commandments unto the Apostles, *e* and spake unto them those things which appertain to the Kingdom of God, that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lord's Day; the Bodily Sacrifices of Beasts, to the Spiritual Sacrifices of Praise, Prayer and Contrite Hearts; the Levitical Priesthood of the Law, to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues, to Churches and Oratories; the Old Sacraments of Circumcision and Passover, to Baptism and the Lord's Supper, &c. as may appear by the like phrase, *Acts* 14. 8. and *Acts* 28. 23. *Col.* 4. 11. put for the whole sum of Paul's Doctrine, by which were wrought all these Changes, where it took effect. So that as Christ was forty Days instructing Moses in Sinai, what he should Teach and how he should Rule the Church under the Law; so he continued Forty Days Teaching his Disciples in Sion, what they should Preach, and how they should Govern the Church under the Gospel. And seeing that it is manifest, That within those Forty Days, Christ appointed what Ministers should Teach, and how they should Govern his Church to the World's end; it is not to be doubted, but that within those Forty Days, he likewise Ordain'd on what Day they

e *Acts* 1. 2, 3. Cyril bids us note, that St. John doth not simply set down the manner of Christ's appearing unto Thomas; but also the circumstance of the time (*post dies octo*) whence he concludes thus, *Diem igitur octavum Dominicum diem esse necesse est.* Cyril in Johan. lib. 2. cap. 58. f. Heb. 7. 11, 12. & Eph. 4. 8, 11, 12.

should keep their *Sabbath*, and ordinarily do the Works of their Ministry; especially, seeing that under the Old Testament God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the *Time* as well as the *Matter* of his Worship. Neither is it a Thing to be omitted, that the Lord, "who has Times and Seasons in his own Power, Appointed this First-Day of the Week, to be the very Day, wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that Day they first began, and ever after continued the Publick Exercising of their Ministry, in the ^k Preaching of the Word, the ^l Administration of the Sacraments, and the ^m looking of the Sins of penitent Sinners. Upon these and the like Grounds *Athanasius* plainly affirmeth, that the *Sabbath-Day* was changed by the Lord himself.

As therefore our *Communion* is termed the *Lord's Supper*, because it was Instituted of the Lord, for the remembrance of his Death; So the *Christian-Sabbath* is called the *Lord's Day*,ⁿ because it was ordained of the Lord, for the memorial of his *Resurrection*. And as the Name of the ^o Lord honoureth the one, so does it the other; and as the Lord of the *Sabbath*, by his Royal Prerogative, and Transcendent Authority, could; so he had also reason, to change the Holy Sabbath from the Seventh Day to *this*, whereon we keep it. For as concerning the Seventh Day, which

^b Acts 1. 7. ⁱ Acts 2. 1, &c. ^k Acts 2. 1, 4. ^l Acts 2. 38, 41, 42. ^m Acts 2. 38. ⁿ Rev. 1. 10. The Scripture of the New Testament, gives not this Honourable Title to any thing, but only to the Blessed Sabbath, and holy Supper. For as he substituted the Lord's Supper instead of the Passover, so did he the Lord's day in the Jewish Sabbath's room.

^o 1 Cor. 11. 20.

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followed the Six days, wherein God finished the Creation; there was no such precise Institution, or necessity of Sanctifying it perpetually, but such as by the same Authority, or upon greater Reason and Occasion, it might very well be changed and altered unto some other Seventh Day. For the Commandment does not say, Remember to keep Holy the Seventh Day, next following the Sixth Day of the Creation, or this, or that Seventh Day; but indefinitely, Remember that thou Keep Holy a Seventh Day. And to speak properly, as we take a Day for the distinction of Time, called either a day Natural, consisting of 24 Hours, or a Day Artificial, consisting of 12 Hours from Sun-rising, to Sun-setting; and withal consider the Sun standing still at Noon in Joshua's time the space of a whole Day; and the Sun going back Ten Degrees, (viz. Five Hours, almost half an Artificial Day) in Hezekiah's time, the Jews themselves could not keep their Sabbath upon that precise and just Distinction of Time, call'd at the first, the Seventh Day from the Creation.

Add hereunto, That in respect of the diversity of Meridians, and the unequal rising and setting of the Sun, every Day varieth in some Places a quarter, in some half, in others a whole Day: Therefore the Jewish Seventh Day cannot precisely be kept at the same instant, of time everywhere in the world.

Now, our Lord Jesus having Authority, as Lord over the Sabbath, had likewise now far greater reason and occasion to Translate the Sabbath from the Jewish Seventh Day, unto the Seventh Day whereon Christians do keep the Sabbath.

9 Joth. 10. 12, 13. 2 Kings 20. 11. Marth. 12. 8. I. Be-

1. Because that by his Resurrection from the Dead, there is wrought a new Spiritual Creation of the World ; without which all the Sons of Adam had been turned to everlasting Destruction, and all the Works of the first Creation had ministred no Consolation unto us.

2. And in respect of this new Spiritual Creation, the Scripture says, that *a* Old things are passed away, and all things are become new, w new Creatures, *a* new People, *y* new Men, *z* new Knowledge, *a* new Testament, *b* new Commandment, *c* new Names, new *d* Way, *e* new Song, *f* new Garment, *g* new Wine, new Vessel, *h* new Jerusalem, *i* new Heaven, and a new Earth. And therefore of necessity there must be instead of the old *a* new *k* Sabbath-Day; to Honour and Praise our Redeemer, and to Meditate upon the Work of our Redemption, and to shew the new change of the Old Testament.

3. Because that on this Day, Christ rested from all the Sufferings of his Passion, and finished the Glorious Work of our Redemption. If therefore the finishing of the Work of the first Creation, whereby God mightily manifested himself unto his Creatures, deserved a Sabbath for to solemnize the memorial of so great a Work, to the Honour of the Worker ; and therefore calls it *mine Holy Day* : much more does the new Creation of the World, effected by the Resurrection of Christ, (whereby *m* he mightily declared himself to be the

t Isaiah 65. 17, &c. Isa. 66. 22. Psal. 90. 2. *u* 2 Cor. 5. 17.
w Gal. 6. 15. *x* 1 Pet. 2. 10. *y* Eph. 4. 24. *z* Col. 3. 10.
a Matth. 26. 28. *b* John 12. 14. *c* Rev. 2. 17. *d* Heb. 10. 10.
e Rev. 3. 9. *f* Luke 5. 36. 37. *g* Rev. 21. 4. *h* 2 Pet. 3. 13.
i Isa. 66. 22. *k* Heb. 4. 9. *l* Isa. 58. 13. *m* Rom. 1. 4.

Son of God) deserves a Sabbath, for the perpetual Commemoration thereof, to the Honour of Christ, and therefore *worthily* called *the Lord's Day*. For as the *Deliverance* out of the Captivity of *Babylon*, being greater, took away the Name from the Deliverance out of the Bondage of *Egypt*: So the Day whereon Christ finished the Redemption of the World, did more justly deserve to have the Sabbath kept on it, than on that Day, whereon God ceased from Creating the World. As therefore in the Creation, the first Day wherein it was finished, was Consecrated for a Sabbath: So in the time of Redemption, the first Day wherein it was perfected, must be Dedicated to a Holy Rest; but still a Seventh-Day kept according to God's Moral Commandment. The Jews kept the last Day of the Week, beginning their Sabbath with the *Night*, when God rested; but Christians Honour the Lord better, on the *first* Day of the Week, beginning the Sabbath with the Day when the Lord Arose. They kept their Sabbath in remembrance of the World's Creation; but Christians Celebrated it in memorial of the World's Redemption: Yea, the Lord's-Day being the first of the Creation and Redemption, puts us in mind, both of the Making of the Old, and Redeeming of the New World.

As therefore, under the *Old Testament*, God by the glory consisting of *Seven Lamps*, *Seven Branches*, &c. put them in remembrance of the Creation, Light, and Sabbath's rest: So under the *New Testament*, Christ the true Light of the World, appeareth in the midst of the *Seven Lamps*, and

m Rev. 1. 10. *n* Jer. 23. 7, 8. *o* Gen. 2. 2. Lev. 23. 32. Neh. 13. 19. *p* Matth. 28. 1. *q* Acts 20. 7, 11. *r* Exod. 25. 31. *s* Rev. 1. 13.

Seven golden Candlesticks, to put us in mind to Honour our Redeemer in the Light of the Gospel, on the Lord's seventh Day of rest. And seeing the Redemption both for Might and Mercy so far exceedeth the Creation; it stood with great reason, that the greater Work should carry the Honour of the Day. Neither does the Honourable Title of the Lord's day diminish the Glory of the Sabbath; but rather, being added, augments the Dignity thereof: As the Name Israel added unto ² Jacob, made the Patriarch the more Renowned.

The Reason taken from the Example of God's Resting from the Work of the Creation of the World, continued in force, till the Son of God ceased from the Work of the Redemption of the World, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament, That the Sabbath should be kept (under the New Testament) on the First Day of the Week.

For, first in the 110 Psalm, which is a Prophecy of Christ, and his Kingdom, it is plainly fore-told, That there should be a solemn Day of Assembling, wherein all Christ's People should willingly come together in the beauty of holiness. Inasmuch that no rain (of Peace) shall be upon those Families, that in that Feast will not go up to Jerusalem, (the Church) to worship the King the Lord of Hosts. Now on what Day this holy Feast and Assembly should be kept, David sheweth plainly, in Psalm 118, which was a prophecy of Christ; as appears, Math. 21. 42. Acts 4. 11. Eph. 2. 20. as also by the consent of all the Jews, as Jerom witnesseth. For shewing how Christ by his Ignomi-

nious death, should be as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Resurrection, should become the chief-stone of the Corner: He wisheth the whole Church to keep Holy that Day, whereupon Christ should Effect this Wonderful Work, saying ² *This is the Day which the Lord hath made, let us rejoice and be glad in it.* And seeing that upon this Day, that which Peter saith of Christ, appeareth to be true, That God made him both Lord and Christ, Acts 3. 36. therefore the whole Church under the New Testament, must Celebrate the Day of Christ's Resurrection. || Rabbi Bachay also saw by the fall of Adam on the Sixth Day, That on the same Day Messiah should finish the Work of Man's Redemption: And alluding to the speech of Bezai to Ruth, *Arise unto the Morning*, that Messiah should rest in his Grave all their Sabbath-day. And he gathereth from that Speech, Gen. 1. on the first day, *Let there be Light*, That the Messiah should rise on the First Day of the Week, from Death to Life; and cause the Spiritual Light of the Gospel, to enlighten the World that lay in the shadow of darkness and death. The Hebrew Author, y of the Book call'd Sedar Olam Rabbi, cap. 7. Recordeth many memorable Things, which were done upon the First Day of the Week, as so many Types, That the chief Worship of God should (under the New Testament) be Celebrated upon this day. As That on this Day the Cloud of God's Majesty first sat upon his People: Aaron and his Children, first Executed their Priesthood: God first solemnly blessed his People: The Princes of his People first offered

² Psal. 119. 24. || Zohar. upon Gen. fol. 21. H Broughton's Require of Consent, p. 50, 51. y Ex. H. Wolphii Chiron. de Temp. lib. 2. cap. 2.

Publickly unto God: The first-Day wherein fire descended from Heaven. The First-Day of the World, of the Year, of the Month, of the Week, &c. All shadowing, that it should be the first and chief Holy-Day of the New-Testament, ² St. Augustin proves by divers Places and Reasons, out of the Holy Scripture, That the Fathers, and all the holy Prophets under the Old Testament, did foresee and know, That our Lord's-Day was shadowed by their Eighth Day of Circumcision: And, that the Sabbath should be changed from the Seventh day to the Eighth, or First-Day of the Week. And Janus, out of Cyprian, saith, That Circumcision was commanded on the Eighth Day, as a Sacrament of the Eighth Day, when Christ should arise from the Dead. The Council Foro-Julienne affirms, That Esay Propheied of the keeping of the Sabbath upon the First-Day of the Week. If this Mystery was so clearly seen by the Fathers, under the shadows of the Old Testament: Sure the God of this World has deeply blinded their Minds, who cannot see the Truth thereof under the shining-Light of the Gospel. Therefore this change of the Sabbath-Day, under the New, was nothing but a fulfilling of that which was Prefigured and Fore-propheied under the Old Testament.

5. According to their Lord's Mind and Commandment, and the Direction of the Holy Ghost, (which always assisted them in their Ministerial Office) the Apostles in all the Christian Churches, (which they planted) Ordained, That the Christians should keep the Holy Sabbath upon that Seventh Day, which is the First-Day of the Week; Concerning the gathering for the Saints, as I have

² Augustin. Epist. ad Januar. 119. c. 3. a 2 Cor. 4. 4. b 1 Cor. 16. 1, 2.

ordained in the Churches of Galatia, so do ye also. Every first-day of the week, &c. ^c When ye come together in the Church (being the Lord's Day) to eat the Lord's Supper, ^d to remember and shew the Lord's death till he come, &c. In which Words note :

1. That the Apostle ordained this Day to be kept Holy : Therefore a Divine Institution

2. That the Day is named the First-Day of the Week : Therefore not the Jewish Seventh, or any other.

3. Every first-day of the Week ; which sheweth a Perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he settled one uniform Order in all the Churches of the Saints : Therefore it was Universal.

5. That the Exercises of this Day were ^e Collections for the Poor, (which appears by Acts 2.42. and Justin Martyr's Testimony, Apolog. 2.) which were gathered in the Holy Assembly after Prayer, Preaching of the Word, and Administration of the Sacraments : Therefore it was Spiritual.

6. That he will have the Collection (tho' necessary) removed against his Coming, lest it should hinder his Preaching ; but not their holy Meeting on the Lord's Day ; for it was the time Ordained for the Publick Worship of the Lord, which argueth a necessity.

^c Beza witnesseth that in one ancient Greek Copy there is read *κατακομινη* the Lord's day, added to every first-day, &c. ^d 1 Cor. 11. 20, 25, 26. ^e As the Phrase of breaking of bread comprehendeth all other exercises of Religion, Acts 20. 7. So this Phrase of laying by in store, comprehendeth all the other Exercises of the Sabbath : And why should the Apostle require the Collection to be made on the first-day of the Week, but because that on this day the holy Assembly was held in the Apostle's time ?

And in the same Epistle St. Paul Protesteth, That he delivered them none other Ordinance, or Doctrine, but ~~what he had received of the Lord~~. Insomuch that he chargeth them, that ^{if any} Man think himself to be a Prophet, or Spiritual, let him acknowledge, That the things that I write unto you, are the Commandments of the Lord. But he Wrote unto them, and Ordained among them, to keep their Sabbath on the First-day of the Week. Therefore to keep the Sabbath on that Day, is the very Commandment of the Lord. And how can he be either a true Prophet, or have any Grace of God's Spirit in his Heart, who, seeing so clearly the Lord's Day to have been Instituted and Ordained by the Apostles, will not acknowledge the keeping Holy of the Lord's Day, to be a Commandment of the Lord? The Jews confess this change of the Sabbath to have been made by the Apostles, Peter Alphon in Dialog. contra Judæos, lib. 12. They are therefore more blind and foolish than the Jews, who prophane-ly deny it.

At Troas likewise St. Paul, together with Seven of the Chief Evangelists of the Church, Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, and all the Christians that were there, kept the Holy Sabbath on the First-Day of the Week, in Praying, Preaching, and receiving the Lord's Supper.

And it is a thing to be noted, that Luke says not, that the Disciples were sent to hear Paul Preach; but the Disciples being come together to break Bread upon the First-Day of the Week, that is, to be Partakers of the Holy Communion, at what time the Lord's Death, was by the Preaching of the

g 1 Cor. 11. 23. b 1 Cor. 14. 37. i Acts 20. 4, 5, 6, &c.

Word

Word shewed, 1 Cor. 11. 26. Paul preached unto them, &c. And that none kept those meetings but Christians, who only are called Disciples, Acts 11. 26. But at Philippi, where as yet there were no Disciples, Paul is said to go on their Sabbath-Day? to the Place where the Jews and their Proselytes were wont to Pray, and there Preached unto them, Acts 16. 12, 13. So that it is as clear as the Sun, That it was the Christians usual manner, ^{to} pass over the Jewish Sabbath Day, and to keep the Sabbath, and their holy Meetings on the First-day of the Week. And why does St. John call this the Lord's Day; but because it was a day known to be generally kept Holy to the Honour of the Lord Jesus, (who rose from death to Life upon that day) throughout all the Churches which the Apostles Planted? which St. John call'd the Lord's Day, the rather to stir up Christians to a thankful remembrance of their Redemption, by Christ's Resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the Lord's Day; because that all the Sanctification belonging to this new World is in Christ, and from him conveyed to Christians: And because there cannot come a greater Authority, than that of Christ and his Apostles, nor the like cause, as the New-Creating of the World. Therefore the Sabbath can never be altered from this Day to any other, whilst this World lasteth. Add hereunto, how the Scripture noteth, That in the first planting and settling of the Church nothing was done, but by the special Order and direction of the Apostles, 1 Cor.

1. Acts 21. 4, &c. 1 Rev. 1. 10. Mos Christianus, &c. It is the manner of Christians to call it the Lord's day. Bed. in Luc. cap. 14. m Heb. 2. 5.

11. 34.

11. 34. 1 Cor. 14. 36, 37. Tit. 1. 5. Acts 15. 6, 24. and the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11. 23.

To sanctifie then the Sabbath on the Seventh Day, is not a Ceremonial Law Abrogated; but the Moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the Jews, to keep the Sabbath on that Seventh Day, to celebrate the World's Creation; binds Christians to solemnize the Sabbath on this very Day, in memorial of the World's Redemption: For the fourth Commandment, being a Moral Law; requireth a Seventh Day, to be kept Holy for ever. And the Morality of this, as of the rest of the Commandments, is more Religiously to be kept of us under the Gospel, than of the Jews under the Law; by how much we (in Baptism) have made a more special Covenant with God, to keep his Commandments; and God has Covenanted with us to free us from the curse, and to assist us with his Spirit to keep his Laws. And that this Commandment of the Sabbath (as well as the other Nine) is Moral and Perpetual, may plainly appear by these Reasons:

Ten Reasons demonstrating the Commandments of the Sabbath to be Moral.

1. **B**ECAUSE all the Reasons of this Commandment, are moral and perpetual; and God hath bound us to the obedience of this Commandment, with more forcible Reasons than to any of the rest. First, because he did foresee, That irreligious Men would either more carelessly neglect, or more boldly break this Commandment, than any other. Secondly, because that in the practice

Office of this Commandment, the keeping of all the other consisteth : Which makes God so often complain, That all his *Worship* is neglected, or overthrown, when the *Sabbath* is either neglected, or transgressed. It would make a Man amaz'd (saith Mr. Calvin) to consider how oft, and with what *Zeal and protestation*, God requireth all (that will be his People) to sanctifie the seventh day; yea, how the God of *mercy*, mercilessly punisheth the breach of this Commandment with cruel *Death*, as though it were the Sum of his whole Honour and Service.

And it is certain, That he who makes no conscience to break the *Sabbath*, will not (to serve his turn) make any conscience to break any of the other Commandments, so he may do it without discredit of his Reputation, or danger of Man's Law. Therefore God placed this Commandment in the midst of the two Tables; because the keeping of it is the best help to the keeping of all the rest. The conscientious keeping of the *Sabbath*, is the Mother of all Religion, and good Discipline in the Church. Take away the *Sabbath*, and let every Man serve God when he listeth; and what will shortly become of Religion, and that Peace and Order, which God will have to be kept in his Church? The *Sabbath-Day* is God's Market-Day, for the Weeks Provision; wherein He will have us to come unto him, and buy of him without silver or money, the Bread of Angels, and Water of Life, the Wine of the Sacrament, and Milk of the Word, to feed our Souls; tryed Gold, to enrich our Faith; precious Eye-salve to

Jer. 15. 22. Ezek. 20. 19, 20, 21, 24. Ezek. 23. 38.
Neh. 9. 4. Ex. Bodin. de Repub. l. 4. c. 2. p. 1 Cor. 14.
33, 40. 4 Isa. 55. 1, 2.

beal

Deal our Spiritual Blindness; and the ¹ white Raiment of Christ's Righteousness, to cover our filthy Nakedness. He is not far from true Piety, who makes Conscience to keep the Sabbath-day; But he who can *disseise* with his Conscience to *break the Sabbath*, for his own Profit or Pleasure, his heart never yet felt, what either the fear of God, or true Religion meaneth. For of this Commandment, may that Speech of St. James be verified: *'He that faileth in one, is guilty of all.* Seeing therefore that God hath fenced this Commandment with so many moral Reasons, it is evident that the Commandment itself is moral.

2. Because it was *commanded of God, to Adam in his Innocency*; whilst (holding his Happiness, not by Faith in Christ's Merits, but by Obedience to God's Law) he needed no Ceremony shadowing the Redemption of Christ. A Sabbath therefore of a seventh day, cannot be simply a Ceremony, but an Essential part of God's Worship enjoynd unto Man, when there was but one Condition of all men. And if it was necessary for our first Parents to have a Sabbath-Day, to serve God in their Perfection; much more need their Posterity to keep the Sabbath in the state of their Corruption. And seeing God himself kept this Day holy, how can that Man be holy that doth wilfully profane it?

3. Because it is one of the Commandments which God spake with his own Mouth, and twice wrote with his own Fingers in ² Tables of Stone, to signify their Authority and Perpetuity. All that God wrote were moral and perpetual Commandments, and those are reckoned ¹⁰ Ten in num-

¹ Rev. 13. 18. ² Jam. 2. 10. ³ Gen. 2. 3. ⁴ Exod. 34. 1, &c. ⁵ Deut. 4. 13.

ber. If this were now but an abrogated Ceremony, then there were but nine Commandments; the Ceremonial Laws that were to be abrogated by Christ, were written all by Moses. But this of the Sabbath, with the other nine, Written by God himself, were put into the Ark, where no Ceremonial Law was put, to shew, That they should be the perpetual Rules of the Church; yet such as none could perfectly fulfil and keep but only Christ.

4. Because Christ professeth, that he came not to destroy the Moral Law; and that the least of them should not be abrogated in his Kingdom of the New-Testament. Inasmuch, that whosoever breaketh one of the least of these Ten Commandments, and teacheth Men so, he shall be called the least in the Kingdom of Heaven; that is, he should have no place in his Church. Now the Moral Law commandeth one day in seven to be perpetually kept a Holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the Destruction of Jerusalem, about 42 Years after his Resurrection. By which time, all the Mosaical Ceremonies (except eating of Blood and things strangled) were by a publick Decree of all the Apostles quite Abolished, and Abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight be not in the Winter, nor on the Sabbath Day. Not in the Winter; for that (by reason of the foulness of the Ways and Weather) their flight should be more painful and troublesome unto them; not upon the Sabbath, because it would be more grievous to their Hearts, to spend that Day in

Deut. 4. 2. 1 King. 8. 9. Heb. 9. 4. c. Math. 5. 17.
b Verle 19. c Acts 15. 10, 20, 21, 24, 28. d Math. 24. 20. e
toiling.

toiling to save their *Lives*, which the Lord had Commanded to be spent in *holy Exercises*, to comfort their *Souls*. Now if the sanctifying of the *Sabbath on this Day* had been but *Ceremonial*; it had been no grief to have fled *on this Day*, any more than on any *other day* of the Week. But in that *Christ* does tender so much this fear and grief of being driven to fly *on the Sabbath-Day*, and therefore wisheth his, to pray unto God to prevent such an occasion: He plainly demonstrates that the *observation of the Sabbath* is no Abrogated Ceremony, but a Moral Commandment, Confirmed and Established by *Christ* among *Christians*. If you would know *the Day* whereupon *Christ* Appointed *Christians* to keep the *Sabbath*, *St. John* will tell you, that it was on the *Lord's Day*, *Rev. 1. 10.* If you will know *on what Day* of the Week that was, *St. Paul* will tell you, that it was on every *First-Day* of the Week, *1 Cor. 16. 1.*

As *Christ* Admonished, so *Christians* prayed, and according to their *Prayers*, God (a little before the Wars began) warned by an Oracle, all the *Christians in Jerusalem* to depart thence and to go to *Pella*, a little Town beyond *Jordan*; and so to escape the Wrath of God, that should fall upon that City and Nation. If then a *Christian* should not without grief of Heart, fly for the safety of his Life on the *Lord's-Day*, with what joy or comfort can a true *Christian* neglect the *Holy Exercises* of God's Worship in the Church, to spend the greatest part of the *Lord's-Day* in prophane and carnal Sports, or servile Labour? And seeing the

e Enseb. hist. Eccl. 1. 3. c. 5. It is probable that this Oracle was that voice (*Migremus hinc*) which with an Earthquake was heard by Night in the Temple, mentioned by *Josephus*, de bello Judaeo, 1. 7. c. 12.

destruction

Destruction of *Jerusalem*, was both a *f* Type, and an Assurance of the Destruction of the *World*, Who seeth not, but that the *Holy Sabbath* must continue till the very End of the *World*?

5. Because that all the *Ceremonial Law* was enjoined to the *Jews only*, and not to the *Gentiles*; but this Commandment of the *Holy Sabbath*, (as *Matrimony*) was Instituted of *God* in the state of *Innocency*, when there was but one state of all *Men*; and therefore enjoined to the *Gentiles*, as well as to the *Jews*: So that all *Magistrates* and *Housholders* were Commanded, to *constrain all Strangers* (as well as their *own Subjects*, and *Family*) to observe the *Holy Sabbath*; as appears by the fourth Commandment, and practice of *h Nehemiah*. All the *Ceremonies* were a *partition-Wall* to separate *Jews* and *Gentiles*: But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*; it is evident, That it is no *Jewish Ceremony*. And seeing the same Authority is for the *Sabbath* that is for *Marriage*; a *Man* may as well say, that *Marriage* is but a *Ceremonial Law*, as the *Sabbath*. And remember, that whereas *Marriage* is termed but once the *k Covenant* of *God*, because instituted by *God* in the *beginning*, the *Sabbath* is every-where call'd the *Sabbath of th^e Lord thy God*, because Ordained by *God* in the same beginning, both of *Time*, *State*, and *Perpetuity*; Therefore not *Ceremonial*.

6. The *Corruption* of our *Nature* found in the manifest opposition of wicked *Men*, and in the secret unwillingness of good *Men* to sanctifie sincerely the *Sabbath*, sufficiently demonstrateth, That the Commandment of the *Sabbath* is *Spiritual* and *Moral*,

f Matth. 24. 35. *g* Isa. 56. 5. *b* Nehem. 13. 19. &c. *i* Eph. 2. 14. *k* Prov. 2. 17. *l* Matth. 19. 6, 8.

7. Because that as God by a perpetual Decree, made the ^m Sun, the Moon and ⁿ other Lights in the Firmament of Heaven, not only to divide the day from the night, but also to be for ^o signs, and for ^p seasons, and for days, and for ^r years: So he Ordained in the Church on Earth, the Holy Sabbath to be not only the appointed season, for his solemn Worship, but also the perpetual rule and measure of Time. So that as Seven Days make a Week, Four Weeks a Month, and Twelve Months a Year; so seven Years, make a Sabbath of Years, Seven Sabbath of Years, make ^t a Jubilee; 80 Jubilees, or 4000 Years, or after Ezekiel, 4000 Cubits, the whole time of the Old-Testament, till Christ by his Baptism and Preaching, began the State of the New Testament: Neither can I here pass over without Admiration, how the Sacrament of Circumcision continued in the Church 39 Jubilees, from Abraham to whom it was first given, unto the Baptism of Christ in Jordan, which was just so many Jubilees (after Bucholcer's Account) as the World had continued before from Adam, to the birth of Abraham. Moses began his Ministry in the 80 Year of his Age, Christ enters upon his Office in the 80 Jubilee of the World's Age: Joseph was Thirty Years old, when he began to Rule over Egypt, Gen. 41. 46. and the Levites began to serve in the Tabernacle at Thirty Years Old: So Christ likewise to Answer these Figures, began his Ministry in the Thirti.

^m Gen. 1. 18. ⁿ Job 9. 9. Job 38. 31. Amos 5. 8. ^o To distinguish twixt Spring and Harvest, Summer and Winter, and to foreshew Judgments to come. ^p Moadim sign. Sacred times appointed for God's holy worship, having special significations and promises, ^q One of the seven days of the week from the other: ^r Solar, Sabbatarian and Jubilee. Exod. 23. 11, 12. ^s Index Chr. apud An. Mundi. 1998.

eth Jubilee of Moses; and when he began to be thirty years of age, Luke 3. 23. in the midst of Daniel's last Week; and so (continuing his Ministry on Earth Three Years and a half) finished our Redemption, and Daniel's Period, by his Innocent Death upon the Cross. The most of all the great Alterations, and strange Accidents, which fell out in the Church, came to pass, either in a Sabbatical Year, or in a Year of Jubilee. For Example,

The *Seventy Weeks* of Daniel beginning the first Year of Cyrus, and the 3439 Year of the World, contain so many Years as the World did *Weeks* of Years unto that time; and so many *Weeks* of Years, as the World had lasted *Jubilees*. Daniel's *Seventy Weeks* of Years, contain Four hundred and ninety single Years: The World before that time 490 *Weeks* or *Sabbaths* of years: Daniel's Period 70 *Weeks*, the World's 70 *Jubilees*: So that to comfort the Church for their 70 Years Captivity, which they had now according to *Jeremy's* Prophecy, endured in *Babylon*; *Gabriel* tells Daniel, That at the end of 70 *Weeks*, or *Sabbaths* of years, that is, 70 times seven Years, or 490 Years, their Eternal Redemption from Hell should be effected by the Death of *Christ*, as sure as they were now Redeemed from the Captivity of *Babylon*. This Period of Daniel containing 70 *Sabbaths*, or 10 *Jubilees* of Years, began at the first liberty granted the Jews by *Cyrus*, in the first Year of his Reign over the *Babylonians*, mentioned *Ezra* 1. 1. and end just at the time that *Christ* died upon the

After Mr. Rab. Pont. his computation Treatise of the last decaying Age of the World, published An. Dom. 1600, R. Pont. treat. of the last Age p. 17. u. Jer. 25. 11, 12.

Cross

Cross. From the Death of Christ, or the last end of *Daniel's Weeks* to the Seventy and one Year of Christ, the World is measured by ν *seven Seals*, or *seven Sabbaths* of Years, making one compleat *Jubilee*. From the end of those *seven Seals*, the World is measured to her end by π *seven Trumpets*, each containing 245 Years, (as some conjecture, about 440 Years hence, the truth will appear :) *Enoch* the seventh from Adam having lived so many Years, as there are Days in the Years 365, was Translated of God in a *Sabbatical Year*. γ *Moses* the seventh from Abraham, as another *Enoch*, is buried of God; but born in a *Sabbatical Year* of the World 2373, and in the 777 Year since the Flood (after π Broughton's Computation) is saved, as a new Noah in a *Reed-Ark*, and lived a builder of the Church, so long as Noah was building the Ark, 120 Years. The Promise was made to Abraham in a *Sabbatical Year*, being the 2023 Year of World. The Sixth Year of *Joshua*, being 2500 Years from the Creation of the World, wherein the Land was possessed and divided among the Children of Israel, was a *Sabbatical Year*, and the α 50th *Jubilee* from the Creation of the World. At this Year *Moses* begins his *Jubilee*, by which (as with a Chain of Thirty links) he tyeth the parting of *Canaan's Possession* to the *Israelites* by *Joshua*, to the opening of the Kingdom of Heaven to all Believers by *Jesus*. And so carrieth the Church of the *Jews*

ν Rev. 5. 1. π Rev. 8. 2. & 9. 7. Napier on the Apoc. Proposition 6. 8, 9. and his Resolution. γ Pont. of the last Age of the World, p. 12. Buchol. 2. Index Chr. π Broughton's consent. A. M. 1430. Deut. 30. 4. Pont. ibid. & Scaliger. Buchol. α Pont. p. 21. Buch. Chro. apud A. M. 2500.

by

by a ^b joyful stream of *Jubilees* from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshua* to *Jesus*. For *Christ* at the end of *Moses's* Thirty *Jubilees*, and at the beginning of the Thirtieth Year of his Age, at his Baptism openeth *Heaven*, and gives the clearest *Vision* of the *Blessed Trinity*, that was seen since the *World* began. And by the *Silver-Trumpet* of his *Gospel* preclaims according to the *Prophecy* of ^c *Esay*, *Eternal Redemption* to all that Repent and Believe in him.

And the Year of our Saviour *Christ's* Birth, being the 3948 of the *World*, was at the end of a *Sabbatical* Year, and the ^d 564 *Septenary* of the *World*. *Moses* maketh the common Age of all Men, to be *Ten times seven*, *Psal.* 90. and every seventh Year commonly produceth some notable change or accident in *Man's* Life: And no wonder, for as *Hippocrates* affirmeth; A Child in his Mother's Womb on the seventh Day of his Conception, has all his Members finished, and from that Day groweth to the perfection of Birth, which is always either the Ninth or Seventh Month. At Seven Years old, the Child casts his Teeth, and receives new. And every Seventh Year after, there is some alteration or change in *Man's* Life, especially at *Nine times seven*, the *Climacterick* Year, which by experience is found to have been fatal to many of those Learned ^e Men, who have been the chiefest Lights of the *World*.

^b Jubilee some derive from Trumpets or Rams-horns. wherewith the Jubilee was sounded. Others from *Jubal*, a stream, because they carry us to the death of *Christ*, the Author of our eternal Rest and Joy. *Cal.* 51. 1. *Luke* 4. 18. ^d *Port.* of the last decaying Age of the *World*, p. 12, 13. 21. ^e *Aristotle*, *Cicero*, *Bernard*, *Bocace*, *Erasmus*, *Luther*, *Melancthon*, *Sturmius*.

And if they escaped that Year, yet most of them have departed this Life, in a *Septenary* Year. *Lamech* died in the Year of his Life 777. *Methusalem*, the longest-liver of the Sons of Men, died when he began to enter his 900 and 70 Year. *Abraham* died, when he had lived 25 times seven Years: *Jacob* when he had lived 21 times seven Years; *David*, after he had lived Ten times seven Years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same Day of the Year that he was born: So did the Maiden-Queen *ELIZABETH*, of blessed and never-dying Memory, who came into the World on the Eve of the Nativity of the blessed Virgin Mary; and went out of this World on the Eve of the Annunciation of the blessed Virgin Mary. *Hippocrates* died in the 15th *Septenary*; *Hierom* and *Isocrates* in their 13, *Pliny*, *Bartolus*, and *Cesar* in their 8 *Septenary*; and *S. Johannes de temporibus*, who lived 361 Years, died in the 53d *Septenary* of his Life. The like might be observed of innumerable others. And indeed, the whole Life of a Man is measured by the Sabbath: For how many Years soever a Man lives here; yet his Life is but a Life of Seven Days, multiplied: So that in the number of Seven there is a mystical perfection, which our Understanding cannot attain unto.

All which *Divine* Disposition, of admirable Things so oft by *Sevens*, calls upon us to a continual Meditation of the Blessed *seventh-Day-Sabbath*, in knowing and worshipping God in this Life; and so from Sabbath to Sabbath, we may

f She was, she is (what can there more be said?)
In Earth the first, in Heaven the second Maid.
g Bodin. Euchol.

be

be translated to the eternal glorious *Sabbath* of Rest and Bliss, in the Life to come.

By the Consideration whereof, any Man that looketh into the Holy History, may easily perceive, That the whole *Course* of the World is drawn, and guided by a certain *Chain* of God's Providence, ^b disposing all Things in *Number*, *Measure*, and *Weight*. All Times are therefore measured by the *Sabbath*: So that Time and the *Sabbath* can never be separated. And the ¹ *Angel* Swears, That *this measuring of time* shall continue, till that time shall be no more. And as the *Sabbath* had its first *Institution* in the first Book of the Scriptures; so it hath its *Confirmation* in the last: And as this Book does ^k *Authorize* this Day, so this Day *graceth* the Book: in that the Matter thereof was revealed upon so Holy a Day; the *Lord's Revelation* upon the ¹ *Lord's Day*. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the Holy-Sabbath (*Time's met-rod*) out of the Church; seeing the *Sabbath* is Ordained in the Church, (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church, by an Universal Consent, ever since the *Apostles* time, have still held the Commandment of the *Sabbath* to be the Moral and perpetual Law of God; and the keeping of the *Sabbath* on the first Day of the Week, to be the Institution of *Christ* and his *Apostles*.

The ^m Synod, call'd *Synodus Colonienfis*, saith, that the *Lord's-Day* hath been famous in the

^b Wisd. 11. 17. ¹ Rev. 10. 6. & Gen. 2. 3. ¹ Rev. 1. 10.
^m Synod. Col. part 9. c 2.

Church ever since the Apostles time. ^m Ignatius Bishop of Antioch living in St. John's time, says, Let every one that loveth Christ, keep holy the Lord's Day, renowned by his Resurrection, which is the Queen of Days; in which Death is overcome, and Life is sprung up in Christ. ⁿ Justin Martyr, who lived not long after him, sheweth, how the Christians kept their Sabbath on the Lord's-Day, as we do. ^o Origen, who lived about 180 Years after Christ, shews the reason why the Sabbath is translated to the Lord's-Day. ^p Augustine saies, That the Lord's-Day was declared unto the Church by the Resurrection of the Lord upon that Day; & ex illo capit habere Festivitatem suam, and by Christ it was first Ordained to be kept Holy: And in another Place, ^q That the Apostles appointed the Lord's-Day to be kept with all Religious solemnity, because that upon that Day our Redeemer rose from the Dead, which also is therefore called the Lord's-Day.

As therefore ^r David said of the City of God, so may I say of the Lord's-Day, ^s Glorious things are spoken of the Day of the Lord: For it was the Birthday of the World, the first Day wherein all Creatures began to have being. In it Light was drawn out of Darkness. In it the Law was given on Mount Sinai. In it the Lord rose from Death to Life. In it the ^t Saints came out of their Graves, assuring that on it Christians should rise to newness of Life. In it the Holy Ghost descended upon the Apostles. And it is very probable, that on

^m Ignat. ad Magnes. ⁿ Apol. 2. ^o Origen. homilia 7. super Exod. 1. ^p Epist. ad Januar. 11. c 13. & ad Casul. Epist. 85. ^q August. de temp. ser. 251. ^r Psal. 87. 3. ^s Aug. de temp. ser. 251. & 154. Conc. Const. Can. 8. Wolph. Chr. lib. 1. c. 10 Muff Bipont. post Dom. Pasc. ^t Matth. 27. 52. Codon. an. An. Mund. 2515.

the Seventh Day, when the ^u seven Trumpets have blown, the Cursed w Jericho of this World shall fall, and our true Jesus shall give us the promised Possession of the Heavenly Canaan.

He that would see the uniform consent of Antiquity, and Practice of the Primitive Church in this Point, let him read * Eusebius's Ecclesiastical History, Lib. 4. c. 23. Tertullian, lib. de Idolatria cap. 14. Chrys. Serm. 5. de Resurrectione. Constitut. y Apol. l. cap. 37. Cyril in Johan l. 12. cap. 58. Of this Judgment are all the sound new Writers: See Fox on Rev. 1 10. Bucer in Matth. 12. 11. Gualt. in Malach. Hom. 23 Fulte on the Rhenish Testam. Apoc. 1. 10. Chem. Exam. Con. Trid. par. 4. de diebus festis. Wolph. Chron. lib. 2. cap. 1. Armin. Thes. in 4. precept. And innumerable others. z Learned Janus shall speak for all. *Quamobrem cum dies Dominicus, &c.* Wherefore seeing the Lord's-Day is both the feast of Christ (viz. his Resurrection and often appearing to his Disciples upon that Day) by the Example and Institution of the Apostles, and by the continual Practice of the Ancient Church, and by the Testimony of the Scripture, observed and Substituted into the place of the Jewish Sabbath: Ineptè faciunt, they do foolishly, who say, that the observation of the Lord's-Day is of Tradition, and not from the Scripture, that by this means they might establish the Tradition of Men. And again, the cause of this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ; the remembrance of which Benefit d succeed into the place of the memory of the Creation.

^u Rev. 10. 7. ^w Josh. 6. 13. ^x Aug. ad Calulam Ep 86. & ad Januar. 119. c. 19. ^y Aug. Ser. de temp. 231. & 154. & Conc. 6. Constant. can. 8. ^z Junni Prælect. in Gen. 2. 3.

Non humanâ traditione, sed Christi ipsius observatione & instituto; Not by the Tradition of Man, but by the Observation and Appointment of Christ, who both on the Day of his Resurrection, and on every 8th Day after, unto his Ascension into Heaven, did appear unto his Disciples, and came into their Assemblies.

9 Because that the Lord himself expoundeth the end of the Sabbath, to be a ^a sign and document for ever, betwixt him and his People, that he is Jehorah, by whom they are sanctified; and therefore must only of them be ^b Worshiped: And upon the pain of Death, chargeth his People for ever to keep this Memorial, ^c unviolated. But this End is Moral and perpetual: Therefore the Sabbath is Moral and perpetual. What ^d God has perpetually sanctified, let no Man ever presume to make common or prophane. Upon this ground it is, that the Commandment term's this Day, the Sabbath of the Lord thy God. And God himself calls it, ^e his Holy-Day. And upon the same ground likewise, the Old-Testament consecrated all their Sabbaths and Holy days, to the Worship and Honour of God alone. To dedicate therefore a Sabbath to the Honour of any Creature, is gross Idolatry: For the first Table makes it a part of God's Worship, to have a Sabbath to his Honour: So does *Levit.* 23. 3. 37. 38, &c. And *Ezek.* 20. 20. *Neh.* 9. 14. the Sabbath is put for the whole Worship of God. And our Saviour teaches, that We must worship the Lord God only, *Matth.* 4. 10. And therefore keep a Sabbath to the only Honour of God. The Holy Ghost notes it as one of Jeroboam's

^a *Exod.* 31. 13, 14. &c. *Ezek.* 20. 12, 20. ^b *Ezek.* 46. 1, 2, 3. &c. ^c *Exod.* 35. 2. *Armin. disp. Theolog. in præcep.* 4. *Theol.* 14. ^d *Acts* 10. 15. ^e *Isa.* 58. 13.

greatest Sins, That he ordained a Feast from the device of his own heart, 1 Kings 12. 33. And God threatneth to Visit Israel for keeping the days of Baalim; That is, of Lords, as Papists do of Saints, Hos. 2. 13. but says, that such forget him. And so indeed, none are less careful in keeping the Lord's Sabbath, than they who are most superstitious observers of Men's holy-days. The Church of Rome therefore commits gross Idolatry.

First, In taking upon her to Ordain Sabbaths, which belongs only unto the Lord of the Sabbath to do.

Secondly, In dedicating those Holy-days to the Honour of Creatures, which in effect is to make them sanctifying Gods.

Thirdly, In tying to these Days, God's Worship, Prayers, Fasting, and Merit.

Fourthly in exacting on these Days of Mens Invention, a greater measure of Solemnity and Sanctification, than upon the Lord's-Day, which is God's Commandment: Which in effect is to prefer Anti-Christ before Christ. Our Church has justly Abolished all Superstitious and Idolatrous Feasts; and only retains a few Holy-days to the Honour of God alone, and easing of Servants, Deut. 5. 14. tho' long Custom forceth to use the old Names, for civil distinction; As Luke us'd the prophane Names of Castor and Pollux, Acts 28. 11. and Christians of Fortunatus, 1 Cor. 16. 17. Mercurius, Rom. 16. 14. and Jews of Mardocheus's day, 2 Maccab. 15. 37.

10. Lastly, the Examples of God's Judgments on Sabbath-breakers, may sufficiently seal unto them, whose Hearts are not scared, how wrath.

f Read H. Wolphius Chron. de Temp. l. 2 cap. 4. p. 11. &c. c. 7. p. 140, &c.

fully Almighty God is displeased with them, who are wilful prophaners of the *Lord's-Day*.

The Lord (who is otherwise the God of Mercy) commanded *B Moses* to stone to Death the Man, who (of a *presumptuous* Mind) would openly go to gather sticks on the *Sabbath-Day*. The Fact was small; true: but his Sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

Nicanor offering to fight against the *Jews* on the *Sabbath-Day*, was slain himself, and Thirty five thousand of his Men.

A Husbandman grinding Corn upon the *Lord's-Day*, had his Mill burnt to Ashes.

Another carrying Corn on this *Day*, had his Barn, and all his Corn therein burnt with Fire from Heaven the next Night after.

Also a certain Noble-Man (prophaning the *Sabbath* usually in Hunting) had a Child by his Wife with a Head like a Dog, and with Ears and Chaps, crying like a Hound.

A Covetous *Flax-wife* at *Kinstat* in *France*, Anno 1559. using with her Maids to work at her Trade on the *Lord's-Day*, it seemed to them that Fire issued out of the *Flax* but did no harm: The next *Sabbath* it took fire indeed, but was quickly quench'd; but not taking warning by this, the Third *Sunday* after, it took fire again, burnt the House, and so scorch'd the wretched Woman, with two of her Children, that they died the next Day; but (through God's Mercy) a Child in the Cradle was taken out of the Fire alive and unhurt.

i On the 13th. of *January An. Dom. 1582.* be-

g Num. 15. 32. b 2 Macc. 8. 28. i *Stow's Abridgment* An. 1582.

ing

ing the *Lord's-Day*, the Scaffolds fell in *Paris-Garden* under the People, at a *Bear-baiting*, so that Eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more Pleasure on the *Lord's-Day*, to be in a *Theatre* beholding carnal Sports, than to be in the Church serving God with the *Spiritual Works of Piety*.

Many fearful Examples of God's Judgments by Fire, have in our Days been shewed upon divers Towns, where the Prophanation of the *Lord's-Day* has been openly countenanced.

Stratford upon Avon was twice on the same Day Twelve-month (being the *Lord's-Day*,) almost consumed with Fire; chiefly for Prophanation of the *Lord's Sabbath*, and for contemning his Word in the Mouth of his faithful Ministers.

Teverton in *Devonshire* (whose remembrance makes my Heart bleed) was oftentimes Admonished by her Godly Preacher, That God would bring some heavy Judgment on the Town, for their horrible & Prophanation of the *Lord's-Day*, occasioned chiefly by their Market on the Day following. Not long after his Death, on the 3d. of April, Anno Dom. 1598, God (in less than half an Hour) consumed, with a sudden and fearful Fire, the whole Town, except only the Church, the Court-house, and the Alms-houses, or a few poor Peoples Dwellings; where a Man might have seen 400 Dwelling-houses all at once on fire, and above Fifty Persons consumed with the Flame. And now again, since the former Edition of this Book, on the 5th. of Aug. last 1612. (fourteen

& Whilst the Preachers cryed in the Church, Prophaneness, Prophaneness, Gain would not suffer them to hear: Therefore when they cryed out Fire, Fire, in the Street, God would not suffer any to help.

Years since the former Fire) the whole Town was again fired, and consumed, except some thirty *Houses of poor People*, with the *School-House*, and *Alms-Houses*: They are blind who see not in this the Finger of God. God grant them Grace when it is next Built, to change their Market-day, and to remove all occasions of Prophaning the *Lord's Day*. Let other Towns remember the *Tower of Siloe*, *Luke 13.4.* and take Warning by their Neighbours Chastisements, fear God's threatening, *Jer. 17. 27.* and believe God's Prophets, if they will prosper, *1 Chron. 20. 20.*

Many other Examples of God's Judgments might be alledged: but if these are not sufficient to terrifie thy Heart from the wilful Prophanation of the *Lord's-Day*, proceed in thy Prophanation, it may be the *Lord* will make thee the next Example, to Teach others to keep his *Sabbaths* better.

He Punishes some in this Life, to signifie how he will Plague all wilful Transgressors of his *Sabbaths* at the Last Day.

Thus we have proved, That the Commandment of the *Sabbath* is *Moral*, and that the change of it from the Seventh to the First Day of the week, was instituted by the Authority of *Christ*, and of his *Apostles*. But, As in promulgating of the Law, divers Ceremonies, peculiar to the *Jews*, were annexed, the rather to bind that People to the more careful Performance thereof; as, To the first Commandment, their *Deliverance from Egypt*, shadowing their *Redemption from Hell*; to the fifth Commandment, length of Days in *Canaan*, typifying *Eternal Life in Heaven*; to the sixth Commandment, abstinence from Blood and things strangled, figuring the care to abstain from all kind of Murder

Murder; and to the whole Law, the Ceremony of 1 *Parchment-lace*, putting them in mind to keep within the limits of the Law: So likewise to the fourth Commandment were added *some Ceremonies*, which peculiarly belong'd to the *Jews*, and to no other People; as first, the *double^m Sacrifices* appointed for them on the Sabbath-day, shadowing how God will be served on the Sabbath, with greater Obedience, than on the week-days. 2. The *rigid and strict ceasing* from making of fire, ° dressing of Meat, and all bodily Labour, both reminding p them of their full Deliverance by *Moses's* conduct from the fiery Furnaces and slavery of *Egypt*, upon q that day; as also shadowing unto them the *Eternal Redemption* of their Souls from Hell, by the death of *Christ*. 3. The keeping of the Sabbath upon the precise seventh Day in order of the Creation; shadowing to the *Jews*, that *Christ* by his death, and resting on their Sabbath, in the Grave, should bring them rest and ease, from the burden and yoke of the Legal Ceremonies; which neither they nor their fathers were able to bear, Acts 15. 10. Col. 2. 16, 17.

And howsoever in *Paradise* before Man's fall, the keeping of the Sabbath on the Seventh day of the Creation, was not a Ceremony, but an Argument of Perfection: Yet after the Fall, it became Ceremonial, and subject to change in respect of the Restauration by *Christ*. As Man's Life before

1 Num. 15. 38, 39. m Num. 28. 9. 10. n Exod. 35. 2. 3. ° Exod. 16. 23. p Deut. 5. 61. q It was the Sabbath-day, on which *Moses* and the Children of *Israel* sang to God, when *Pharaoh* and his Host were drowned in the Sea, Exod. 15. See Trem. & Jun. notes on Deut. 5. 15. and on Exod. 12. 15.

the Fall being *Immortal*, became afterwards *Mortal*; and *Nakedness* being an Ornament before, became afterwards a *shame*, and *Marriage* became a Type of the *Mystical Union* betwixt *Christ* and his Church, *Ephes. 5*. And to fulfil the Ceremonies (added for the *Jews* sake unto the Sabbath) *Christ* at his Death rested in the Grave all the *Jewish Sabbath-Day*; and by that rest fulfilled all those *Ceremonial Accessaries*. Now as the ceasing of the Ceremonies annexed to the 1, 5, and 6. Commandments, and to Marriage, did not abolish those Commandments and Marriage, nor cause them to cease from being the perpetual Rules of God's Worship, and Man's Righteousness; no more did the Abrogating of the Ceremonies annexed to the Sabbath, abolish the Morality of the Commandment of the Sabbath: So that though the Ceremonies be abolished by the access of the Substance; and the Shadow over-shadowed by the Body, (which is *Christ*) yet the holy rest (which was Commanded and kept, before either the *Jews* were a People, or those Ceremonies annexed to the Sabbath) still continues as God's perpetual Law, whereby all the Posterity of *Adam* are bound to rest from their ordinary business, that they may wholly spend every Seventh Day in the solemn Worship and only Service of *G O D* the Creator and Redeemer; but in the substance of the fourth Commandment, there is not found one word of any Ceremony.

The chief Objections against the Morality of the Sabbath are Three.

1. That of *Paul* to the *Galatians*: "Ye observe Days, and Months, and Times, and Years, &c. But there

the Apostle condemns not the *Moral Sabbath*, (which we call the *Lord's-Day*; and which he himself Ordain'd according to *Christ's* Commandment, in the same *Churches of Galatia and Corinth*, and kept himself in other Churches) but he speaks of the *Jewish Days, and Times, and Years*, and the keeping of the Sabbath on the Seventh Day from the Creation, which he termeth *shadows of things to come*, abolished now by *Christ the Body*; and in the *Law* are call'd *Sabbaths*, but distinguished from the *Moral Sabbaths*.

2. That of *Paul to the Colossians*: w. *Let no Man therefore condemn you in Meat or Drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-Days*. But there the Apostle means the *Jewish Ceremonial Sabbaths*, not the *Christians Lord's-Day*, as before.

3. That of the same Apostle to the *Romans*, *This Man esteemeth one Day above another Day; and another counteth every Day alike, &c.* But *St. Paul* makes no such account. For the Question there is not between *Jews and Gentiles*, but between the *stronger and weaker Christians*. The *stronger* esteemed one day above another, as appears in that there was a Day both commanded and received in the Church, every-where known and Honoured by the Name of the *Lord's-Day*. And therefore *Paul* saith here, that *he that observeth this day, observeth it unto the Lord*. The observation whereof, because of the change of the *Jewish Seventh Day*, some weak Christians (as many now-a-days) thought not so necessary: So that if Men (because the *Jewish-Day* is abrogated)

f 1 Cor. 16. 1. & 14. 37. Acts 20. 7. † Col. 2. 17. u Lev. 23. 37, 38. w Col. 2. 16. x Rom 14. 5. y Rom. 15. 1.

will not honour and keep Holy the *Lord's Day*, but count it as other days; it is an Argument (says the Apostle) of their weakness, whose Infirmary must be born, till they have time to be further instructed and perswaded. Other Objections are frivolous and not worth the Answering.

The true manner of keeping Holy the Lord's Day.

NOW the Sanctifying of the Sabbath consists in two things. First, In resting from all servile and common Business pertaining to our Natural Life. Secondly, In consecrating that Rest wholly to the Service of God, and the use of those holy Means which belong to our Spiritual Life.

For the First.

1. The servile and common Works from which we are to cease, are generally all civil Works from the least to the greatest: More particularly;

First, from all the Works of our Calling, tho' it were ^a Reaping in the time of Harvest.

Secondly, From carrying ^b burdens, as Carriers do; or Riding abroad for Profit, or for Pleasure: God has Commanded that the Beasts should rest on the Sabbath-day, because all occasions of Traveling or Labouring with them should be cut off from Man. God gives them that day of ^c rest; and he that ~~without necessity~~, deprives them of their rest on the Lord's-day, the ^d groans of the poor tyr'd Beasts shall in the Day of the Lord rise up in judgment against him. Likewise such as spend the greatest part of this day in trimming, painting and pampering themselves, like Jezebels, doing the Devils's Work upon God's day.

^a Exod. 31. 12, 13, & 31. 15, &c. ^b Exod. 34. 31. ^c Neh. 13. 15. Jer. 17. 21, 22, 27. ^d Deut. 5. 14. ^e Rom. 8. 22. Deut. 25. 4. 1 Cor. 9. 9.

Thirdly.

Thirdly, from keeping of *Fairs*, or *Markets*, which for the most part God Punisheth with Pestilence, Fire, and strange Floods.

Fourthly, from studying any Books of Science, but the Holy Scriptures and Divinity. For our study must be, *to be ravished in spirit upon the Lord's-Day*. In a Word, thou must on that Day cease in thy Calling to do thy Work; that the Lord by his Calling, may do his Work in thee. For whatsoever is gotten by *common Working* on this Day, shall never be blessed of the Lord; but it will prove like *Achan's Gold*, which being got contrary to the Lord's Commandment, brought the fire of God's Curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as *Thieves*, who bought and sold in his Temple (which was but a Ceremony shortly to be abrogated) Is it to be thought, that he will ever suffer those to escape unpunished, who (contrary to his Commandment) buy and sell on the *Sabbath-Day*, which is his perpetual Law? Christ calls such *Sacrilegious Thieves*; and as well may they steal the *Communion-Cup* from the Lord's Table, as steal from God, the chiefest part of the Lord's-Day to Consume it in their own Lusts: Such shall one Day find the Judgments of God heavier than the Opinions of Men.

Fifthly, from all *Recreations* and *Sports*, which at other times are Lawful: For if Lawful Works be forbidden on this Day, much more Lawful Sports, which do much more & steal away our Affections from the Contemplation of Heavenly things, than any bodily Work or Labour. Neither can there be unto a Man (that delighteth in

the Lord) any greater *Delight* or *Recreation*, than the sanctifying of *the Lord's-Day*. For can there be any greater joy for a *Person Condemned*, than to come to his Prince's House to have his *Pardon* sealed? For one that is deadly *sick*, to come to a *Physician* that can *Cure* him? Or for a *prodigal Child* that fed on the husks of *Swine*, to be admitted to eat the *Bread of Life*, at his *Father's Table*? Or for him who fears for *Sin* the Tidings of *Death*, to come to hear from *God* the assurance of *Eternal Life*? If thou wilt allow thyself, or thy *Servant Recreation*, allow it in the *Six Days* which are thine; not on *the Lords-Day*, which is neither thine nor theirs. No *Bodily Recreation* therefore is to be used on this *Day*; but so far, as it may help the *Soul* to do more chearfully the *Service of God*.

Sixthly, from ¹ *gross Feeding*, *liberal Drinking* of *Wine*, or strong *Drink*; which may make us either *drowsie*, or *unapt* to serve *God* with our *Hearts* and *Minds*.

Seventhly, ² from all *Talking* about worldly things, which hinders the sanctifying of the *Sabbath*, more than working; seeing one may *Work alone*, but cannot *Talk* but with *others*.

He that keeps *the Sabbath*, only by resting from his *ordinary work*, keeps it but as a *Beast*. But *rest* on this *Day*, is so far *Commanded* to *Christians*, as it is an help to *Sanctification*; and *labour* so far forbidden, as it is an impediment to the outward and inward *Worship* of *God*.

If then those *Recreations*, which are *Lawful* at other times, are on the *Sabbath* not *allowed*; much more those that are altogether at *all times Unlawful*. Who without mourning can endure to see

¹ Eph. 5. 18, 19. ² Rom. 12. 11. Deut. 28. 47.

Christians keep the *Lord's-Day*, as if they Celebrated a Feast rather to *Bacchus*, than to the Honour of the *Lord Jesus*, the Saviour and Redeemer of the world? For having served God but an Hour in-outward shew, they spend the rest of the *Lord's Day*, in ^k sitting down to eat and drink, and rising up to play: ^l First, balasting their Bellies with Eating and Drinking; and then feeding their Lusts with Playing and Dancing. Against which Prophanation all holy Divines, both old and new, have in their times most bitterly inveighed. Insomuch that *Augustine* affirmeth, ^m That it were better to Plough, than to Dance on the Sabbath-Day.

Now in the Name of *Almighty God* (who rested, having Created Heaven and Earth) and of his *Eternal Son Jesus*, the Redeemer of his Church, who shall shortly come, on the ⁿ Dreadful Day of Doom, to Judge all Men according to the Obedience, which they have shewed to his Commandments: I require thee, who Readeest these Words, as thou wilt Answer before the Face of *Christ* and all his holy *Angels* at that Day; That thou better weigh and consider, whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Diceing*, *Tabling*, *Chefs-playing*, *Bowling*, *Shooting*, *Bear-baiting*, *Carousing*, *Tipling*, and such other Fooleries of *Robin-hood*, *Morrice-dances*, *Wakes*, and *May-games*, be Exercises that God will bless and allow on the Sabbath-Day. And seeing that no Action ought to be done that Day, but such, as whereby we either Bless God, or look to receive a Blessing from God; How darest thou do those things on that Blessed Day, on which thou darest not to Pray to God to bestow a Blessing to thy use? Hear this, and

^k 1 Cor. 10. 7. ^l Exod. 32. 18, 19. ^m Aug. in tit. Psal. 91. ⁿ Acts 17. 31. Rom. 2. 12, &c. 2 Thess. 2. 8, &c.

tremble at this, *O prophane Youth, of a prophane Age!*

O Heart all frozen, and void of the feeling of the Grace of God! that having every Day in Six, every Hour in every Day, every Minute in every Hour, so tasted the sweet Mercy of thy God in *Christ*, without which thou hadst perished every Moment; yet canst not find in thy corrupt and irreligious Heart, to spend in thy Master's service that one Day of the week, which he has reserv'd for his own Praise and Worship. Let Men in defence of their Prophaneity, *object* what they will, and *answer* what the Devil puts in their Mouths; yet I would wish them to remember, that feeling it is an ancient Tradition in the Church, that the Lord's second coming shall be upon the Lord's Day; How little joy they should have, to be overtaken in those carnal Sports, to please themselves, when their Master should find them in Spiritual Exercises serving him? The prophaneft wretch would then wish rather to be taken kneeling at Prayers in the Church, then skipping like a Goat in a Dance. If this cannot move, yet I would wish our impure Gallants to remember, That whilst they thus Dance on the Lord's Day (contrary to the Lord's Commandment) they do but Dance about the Pit's Brink, and they know not which of them shall first fall therein: Whereinto being once fallen without Repentance, no greatness can exempt them from the Vengeance of that Great God, whose Commandment (contrary to their Knowledge and Conscience) they do thus presumptuously Transgress. If then God's Commandment cannot deter thee; nor God's Word advise thee; I say no more, but what St. John

said before me, ° *He that is filthy, let him be filthy still.*

For the Second.

2. *The Consecration of the Sabbath's rest, consists in performing three sorts of Duties. First, Before; Secondly, At; Thirdly, After the Publick Exercises of the Church.*

The Duties to be performed before the Publick Exercises are:

1. *To give over Working betimes on the Eve, that thy Body may be the more refreshed; and thy Mind the better fitted to sanctifie the Sabbath on the next Day. For want of this preparation, thyself and thy Servants being tired with Labour and Watching the Night before, are so heavy, that when you should be serving God, and p bearing what his Spirit saith unto the Church for your Soul's instruction, ye cannot hold up your Heads for sleeping; to the dishonour of God, the offence of the Church, and the shame of yourselves: Therefore the Lord Commands us not only to keep holy, but also to remember afore-hand the Sabbath-day; to keep it Holy, by preparing our Hearts, and removing all Business that might hinder us to Consecrate it^q as a Glorious day unto the Lord. Therefore, whereas the Lord in the other Commandments, doth but either bid or forbid; he doth both in this Commandment, and that with a special memorandum: As if a Master should charge his Servant to look well unto Ten Things of great Trust, but to have a more special care to remember One of those Ten, for divers weighty Reasons; should not a faithful Servant, that loves*

° Rev. 22. 11. This was the last and heaviest curse, that St. John wished spiritual Babylon. p Rev. 2. & 3. q Isa. 56. 2, &c. and 58. 13, &c.

his Master, shew a *more special care* unto that Thing above all other businels?

Thus *Moses* Taught the People over Night to remember the ^t Sabbath: And it was a holy Custom among our *Fore-Fathers*, when at the Ringing to Prayer on the Eve before, the *Husbandman* would give over his Labour in the field, and the *Tradesman* his work in the *Shop*, and go to Evening-Prayer in the Church, to prepare their Souls, that their Minds might the more cheerfully attend *God's Worship* on the *Sabbath-Day*.

2. To possess that night ^t *thy vessel in holiness and honour*, that thou may'st present thy Soul *more purely* in the sight of God the next Morning.

3. To rise up *early* in the *Morning* on the *Sabbath-Day*. Be careful therefore to rise sooner on this Day, than on other Days; by how much the *Service* of God is to be preferr'd before all *Earthly* businesses. For there is no *Master* to serve so good as *God*: And in the end, *no Work* shall be better rewarded than his *Service*.

4. When thou art up, consider with thyself, what an *impure* sinner thou art, and into what an holy Place thou goest to appear, before the *most holy God*, who seeth thy Heart, and hateth all Impurity and Hypocrisie. Examine thyself therefore before thou goest to Church, what *grievous* Sins thou hast committed the *Week past*; confess them unto God, and *earnestly* pray for the pardon and forgiveness of them, and so *reconcile* thyself with God in *Christ*. *Renew thy Vows* to walk more conscionably, and pray for an increase of those Graces which thou hast, and a supply of those

r Exod. 16. 23, &c. f 1 Cor. 7. 5. Gen. 35. 2. 1 Thess. 4. 4. 1 Sam. 21. 5. Exod. 19. 15.

which thou wantest. But especially pray, that thou mayst have *Grace* to hear, the *Word of God* read and preached, with *Profit*: And that thou mayst receive the holy *Sacrament* with *comfort* (if it be *Communion-day*) that God by his *Holy Spirit* would * assist the *Preacher* to speak something that may *kill thy Sin*, and *comfort thy Soul*, which thou mayst do in this or the like sort.

A Morning-Prayer for the Sabbath-Day.

O Lord most High, ^a O God Eternal, all whose Works are Glorious, and whose Thoughts are very Deep: There can be no better thing than to praise thy Name, and to declare thy loving-kindness in the Morning, on thy holy and blessed Sabbath-day. For it is thy Will and Commandment, that we should sanctifie this day in thy service and praise: And in the thankful remembrance, as of the Creation of the World by the Power of thy Word, so of the Redemption of Mankind by the death of thy Son. ^b Thine (O Lord) I confess is, Greatness, and power, and glory, and victory, and praise: For all that is in Heaven and Earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I Praise thy glorious Name, that whereas I a wretched Sinner, having so many ways provoked thy Majesty to anger and displeasure; thou notwithstanding, of thy favour and goodness (passing by more prophaneness and infirmities) hast vouchsafed to add this Sabbath again unto the number of my Days. And vouch-

* Col. 4. 3. ^a Psal. 92. 1, 2, 5. ^b 1 Cor. 29. 11, &c.

safe, O Heavenly Father, for the Merits of *Jesus Christ* thy Son, (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive me all my Sins and Misdeeds. Especially, O Lord, * cleanse my Soul from those filthy Sins, with the Blood of thy most pure and Undeiled † Lamb, which taketh away the Sins of the World. And let thy Holy Spirit more and more subdue my Corruptions, That I may be renewed after thine own Image, to serve thee in newness of Life, and holiness of Conversation. And as of thy Mercy, thou hast brought me to the beginning of this blessed day; so I beseech thee, make it a day of Reconciliation, betwixt my sinful Soul, and thy Divine Majesty. Give me Grace to make it a day of Repentance unto thee, that thy Goodness may seal it to be a day of Pardon unto me; and that I may remember, that the keeping holy of this day, is a Commandment which thy own Finger has Written: That on this day, I might meditate on thy glorious works of our Creation and Redemption, and learn how to know and to keep all the rest of thy holy Laws and Commandments. And when anon, I shall with the rest of the holy Assembly, appear before thy Presence in thy House, to offer unto thee our Morning-Sacrifice of Praise and Prayer; and to hear what thy Spirit, by the Preaching of thy Word, shall speak unto thy servant: Oh! let not my Sins stand as a Cloud, to stop my Prayers from ascending unto thee; or to keep back thy Grace from descending by thy word into my Heart. I know, O Lord, and tremble to think, that three parts of the good Seed falls upon bad Ground. O let not my Heart be like the high-

* Here thou may'st confess whatsoever sin of the last week clogs thy conscience. † John 1. 29.

way, which through hardness, and want of true understanding, receives not the ^e seed, till the evil one cometh, and catcheth it away: Nor like to the stony ground, which heareth with joy for a time, but falleth away as soon as Persecution ariseth for the Gospel's sake: Nor like the thorny ground, which by the cares of this World, and the deceitfulness of Riches, choaketh the Word which it beareth, and makes it altogether unfruitful: But that like unto the good ground, I may hear thy word, with an honest and good heart, understand it, and keep it, and bring forth fruit with Patience, in that measure that thy Wisdom shall think meet for thy Glory, and mine Everlasting Comfort. Open likewise, I beseech thee, O Lord, the ^f door of utterance, unto thy faithful Servant, whom thou hast sent unto us, & to open our Eyes, that we may turn from Darkness to Light, and from the Power of Satan unto God; that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit myself unto his Ministry, as well when he terrifieth me with Judgments, as when he comforteth me with thy Mercies. And that I may have him in his singular love for his Work's sake; because he ^g watcheth for my Soul as he that must give an account for the same unto his Master. And give me grace to behave myself in the holy Congregation with comeliness and reverence, as in thy presence, and in the sight of thy ^h Holy Angels. Keep me from drowsiness and sleeping, and from all wandring thoughts, and worldly imaginations: Sanctifie my Memory, that

^e Matth. 13. 4. &c. Luke 8. 5. &c. ^f Col. 4. 3. ^g Acts 26. 18. ^h 1 Thess. 5. 13. ⁱ Heb. 13. 17. ^k 1 Cor. 11. 10. Eph. 3. 10. 1 Pet. 1. 12.

It may be apt to receive, and firm to remember those good and profitable doctrines, which shall be taught unto us out of thy Word. And that through the *assistance* of thy *Holy Spirit*, I may put the same Lessons in practice, for my *direction* in Prosperity, for my consolation in Misery, for the amendment of my Life, and the glory of thy Name. And that this Day, which *godless* and *prophane* Persons spend in their own Lusts and Pleasures, I (as one of thy obedient Servants) may make ¹ *my chief delight to consecrate to thy glory and honour, not doing my own ways, nor seeking mine own Will, nor speaking a vain word*: But that ceasing from the works of Sin, as well as from the works of mine ordinary Calling, I may through thy Blessing, feel in my heart the beginning of that *eternal Sabbath*, which in unspeakable joy and glory I shall celebrate with *Saints* and *Angels*, to thy Praise and Worship, in thy Heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the Name and Mediation of my Lord Jesus, in that Form of Prayer which he hath taught me:

Our Father which art in Heaven, &c.

Having thus in private prepar'd thine own Soul, if thou hast the charge of a Family call all thy *Houhold* together, Read a Chapter, and Pray as in the week-days; but remember so to dispatch these *private preparations* and duties, as that thou and thy Family may be in the Church before the beginning of Prayers. Else your Private Exercises are rather an *hindrance* than a *preparation*. And as thou and thy Houhold, do go in all reverence towards the Church, let every one meditate thus with himself:

Things to be Meditated as thou goest to the Church.

1. **T**hat thou art going to the ^m Court of the Lord, and to speak with the Great God by Prayer; and to hear his Majesty speak unto thee by his Word; and to receive his Blessing on thy Soul, and thy honest Labour, in the Six days last past.

2. Say with thyself by the way. ^a As the Heart brayeth for the rivers of Water, so panteth my Soul after thee, O God. My Soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God? ^o For a day in thy Courts is better than a thousand oiber-where. I had rather be a door-keeper in the House of my God, than so dwell in the Tabernacles of wickedness. ^p Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy Temple.

3. As thou enter'st into the Church, say, ^q How fearful is this place! this is none other but the house of God, this is the gate of Heaven. Surely the Lord is in this place: ^r God is in this people indeed. And prostrating with thy Face downward, being come to thy place, say, ^s O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth: ^t One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit thy Temple: Therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Harken unto my voice, O Lord, when I cry; have mercy also upon me, and bear me. w Doubt.

^m Psal. 100. 4. ⁿ Psal. 42. 1, 2. ^o Psal. 84. 10. ^p Psal. 5. 7. ^q Gen. 28. 16, 17. ^r 1 Cor. 14. 25. ^s Psal. 26. 8. ^t Psal. 27. 4. ^v Verse 6. ^w Psal. 23. 6.

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less, kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord. And this is that Preparation, or Look to our Feet, whereto ^a Solomon advises us before we enter into the House of God.

The second sort of Duties, which are to be performed at the time of the holy Assembly.

When Prayers begin, lay aside thine own Private Meditations; and let thine Heart join with the Minister, and the whole Church, as being one body of Christ; and because that God is the y God of order, he will have all things to be done in the Church with ^z one heart and accord. And the Exercises of the Church are ^a Common and Publick. It is therefore an ignorant Pride for a Man to think his own private Prayers more effectual than the publick Prayers of the whole Church. ^b Solomon therefore adviseth a Man not to be rash, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the Action of ^c kneeling, standing, sitting, and such indifferent Ceremonies, (for the avoiding of Scandal, the continuance of Charity, and in Testimony of thine Obedience,) conform thyself to the manner of the Church wherein thou livest.

Whilst the Preacher is Expounding and Applying the Word of the Lord, look upon him; for it is a great help to stir up thine Attention, and to keep thee from wandering Thoughts; So

^a Ecc. 5. 1. ^y 1 Cor. 12. 12. ^z Acts 2. 46. ^a chap. 4. 32. ^b Eccles. 5. 1. ^c Ezek. 46. 10. Psal. 110. 3.

^d the

^d the Eyes of all that were in the Synagogue, are said to be fastned on Christ whilst he Preached; and that ^e all the people hanged upon him when they heard him. Remember that thou art there as one of Christ's Disciples, to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of God, Luke 1. 77.

Be not therefore in the School of Christ, like an idle Boy in a Grammar-School, that often beareth, but never learneth his Lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a Child: Christ detesteth it in thee. To the end therefore, that thou mayest the better profit by Hearing, mark;

1. The Coherence and Explication of the Text.
2. The chief Sum or Scope of the Holy Ghost in that Text.
3. The Division or Parts of the Text.
4. The Doctrines; and in every Doctrine the Proofs, the Reasons and the Uses thereof.

A method of all others, easiest for the People, (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in Practice of all faithful Pastors, who desire to Edifie their People in the Knowledge of God, and his true Religion.

If the Preacher's method be too curious or confused, then labour to remember:

1. How many things he Taught, which thou knewest not before; and be thankful.
2. What Sins he reprov'd, whereof thy Conscience tells thee that thou art guilty; and therefore must be amended.
3. What Vertues he exhorte unto, which are not

^d Luke 4. 20. ^e Luke 19. 48.

so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.

But in hearing apply every speech as spoken to thyself, rather by *f* God than by Man; and labour not so much to hear the Words of the Preacher sounding in thine Ear, as to feel the operation of the Spirit working in thy Heart. Therefore it is said so often, & Let him that hath an ear, hear what the Spirit speaks to the Church. And * Did not our hearts burn within us, whilst he opened unto us the Scriptures? And thus to hear the Word has ⁿ a Blessing promised thereto. It is the acceptable ^l sacrificing of ourselves unto God. It is the ^k surest note of Christ's Saints; the ^l truest mark of Christ's Sheep; the ^m apparentest sign of God's Elect; the very Blood, as it were, which uniteth us to be the ⁿ spiritual Kindred, Brethren and Sisters, of the Son of God. This is the best Art of Memory for a good Hearer.

When the Sermon is ended, 1. Beware thou depart not like the Nine Lepers, till that for thine instruction to saving health, thou hast returned Thanks and Praise to God by an after-prayer, and singing of a Psalm. And when the Blessing is pronounced ^o stand up to receive thy part therein, and hear it, as if Christ himself (whose Minister he is) did pronounce the same unto thee; for in this Case it is true, ^p He that heareth you heareth me. And the Sabbath-Day is blessed; because God has Appointed it to be the Day, ^q wherein by

f Isa. 2. 3. Acts 10. 33. Gal. 4. 14. 1 Thess. 2. 13. *g* Rev. 2. 7. * Luke 24. 32. *b* Luke 11. 28. *i* Rom. 15. 16. *k* Deut. 33. 3. *l* John 10. 4. *m* John 8. 47. & 18. 37. *n* Luke 1. 21. Mark 3. 35. *o* Ezek. 46. 10. *p* Luke 10. 16. *q* Numb. 6. 23, 27.

the Mouth of his Ministers he will bless his People, which bear his Word, and glorify his Name. For tho' the Sabbath-Day in itself be no more blessed than the other Six Days; yet (because the Lord has Appointed it to holy Uses above other) it does as far excel the other days of the week, as the consecrated Bread (which we receive at the Lord's Table) does the common Bread which we Eat at our own Table.

2. If it be a Communion-day, draw near to the Lord's Table in the *Wedding-Garment* of a faithful and penitent Heart, to be partaker of so Holy a Banquet.

And when Baptism is to be Administred, stay and behold it with all reverent Attention; that so thou may'st, First, shew thy reverence to God's Ordinance: Secondly, that thou may'st the better consider thine own ingrafting into the visible Body of Christ's Church; and how thou performest the vows of thy New-Covenant. Thirdly, that thou may'st repay thy Debts in Praying for the Infant which is to be Baptised (as other Christians did in the like Case for thee) that God would give him the inward effects of Baptism, by his Blood and Spirit. Fourthly, that thou may'st assist the Church in praising God for grafting another Member into his Mystical Body. Fifthly, That thou may'st prove whether the Effects of Christ's death kill Sin in thee, and whether thou be raised to Newness of Life, by the virtue of his Resurrection, and so to be humbled for thy Wants, and to be thankful for his Graces. Sixthly, To shew thyself to be a Freeman of Christ's Corporation; having a Voice or consent in the Admission of others into that Holy Society.

3. If there be any Collection for the Poor freely

without * *grudging* bestow thy Alms, as God has *blessed* thee with Ability.

And thus far of the Duties to be performed in the Holy Assembly.

Now of the Third sort of Duties after the Holy Assembly.

AS thou returnest Home, or when thou art entred into thy House, *Meditate* a little while upon those things which thou hast heard. And as the *clean* Beasts which *chew* ^r the Cud, so must thou bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a Prayer, beseeching God to give such a Blessing to those things which thou hast heard, that they may be ^r a *direction* to thy Life, and a *con'olation* unto thy Soul. For till the Word be made thus our own, and as it were, close *bidden* in our hearts; we are in danger lest ^r Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankful manner before-prescribed, remember according to thy ability, to have one or more *poor Christians*, whose *hungry Bowels* may be refreshed with thy Meat: Imitating holy *Job* who protested, *" That he did never eat his morsels alone, without the good company of the poor and fatherless: That is the Commandment of Christ our Master, Luke 14. 13.* Or at leastwise, send some part of thy dinner to the Poor who lie sick in the Back-Lane, without any Food. For this will bring a * Blessing upon all thy Works and Labour; and it will one day

* 1 Cor. 16. 1. 2 Cor. 9. 5, 6, 7, &c. r Lev. 11. 3. s Psal. 119. 11. t Matth. 13. 19. u Job. 31. 17, 18. Helt. 9. 22. x Deut. 15. 13, &c.

more rejoice thy *Soul*, than it does now refresh his *Body*, when *Christ* shall say unto thee, *O blessed Child of God, I was an hungred and thou gavest me meat, &c. And forasmuch, as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine ownself.*

When dinner is ended, and the Lord praised, call thy ^z Family together, ^a examine what they have learned in the Sermon; commend them that do well, yet discourage not them whose *Memories* or *Capacities* are weaker; but rather help them, for their *Wills* and *Minds* may be as good. Turn to the *Proofs* which the Preacher alledged, and ^b rub those good things over their *Memories* again. Then sing a ^c *Psalm* or more. If time permit thou may'st teach and examine them in some part of the ^d *Catechism*, conferring every Point with the *Proofs* of the Holy Scripture. This will both *increase* our knowledge, and *sharpen* our Memory: Seeing by *Experience* we find, That in every Trade they who are most *exercised*, are ever best *expert*. ^e But in any wise remember so to dispose all these private Exercises, as that thou may'st be with *the first* in the holy Congregation at the *Evening-Exercise*; where behave thyself in the like Devotion and Reverence, as was prescribed for the holy Exercise of the Morning.

After *Evening-Prayer*, and at thy Supper, behave thyself in the like religious and holy man-

y Matth. 25. 35, &c. z if thou be a Private Man, either perform those holy duties by thyself, or joyn with some Godly Family in the performance of them. ^a Acts 17. 11. Heb. 5. 14. ^b Deut. 6. 7. ^c Matth. 26. 30. Jam. 5. 13. ^d Heb. 6. 1. ^e Heb. 5. 14.

ner, as was formerly prescribed. And either before or after Supper, if the season of the Year and weather do serve.

1. *Walk into the Fields, & and meditate upon the Works of God: For in every Creature thou may'st Read, as in an open Book, the Wisdom, Power, Providence and Goodness of Almighty God. And how that none is able to make ¹ all these things in the variety of their Forms, Virtues, Beauties, Life, Motions and Qualities, but our most glorious God.*

2. Consider how gracious he is, ^k that made all these things to serve us.

3. Take occasion hereby to stir up both thyself, and others, to Admire and Adore his *Power, Wisdom and Goodness*: And to think what *ungrateful wretches* we are, if we will not (in all Obedience) serve and honour him.

4. If any ¹ Neighbour be sick, or in any heaviness, go to visit him. If any be fallen at variance, help to reconcile them.

To conclude, *Three sorts of works may Lawfully be done on the Sabbath-Day.*

1. Works of *Piety*, which either directly concern the service of God, tho' they be perform'd by bodily labour: As under the Law, ^m the Priests did labour in killing and dressing of Sacrifices, and burning them on the Altar. And Christians under the Gospel, when they Travel far to the Places of God's Worship, ⁿ it is but a Sabbath-Day's journey, like to that of the ^o *Sbunamite*, who travelled from Home, to hear the Prophet on the Sabbath-Day,

^g Psal. 92. 5. & 19. 1, &c. & 8. 1, 3, &c. Rom. 1. 19, 20. ⁱ Isa. 40. 26. ^k Psal. 8. ^l Matth. 25. 36. Jam. 5. 14, &c. ^m Matth. 12. 5. ⁿ Acts 1. 12. ^o 2 Kings 4. 22.

because she had no Teaching near her own dwelling. And the Preacher, tho' he laboureth in the sweat of his brows, to the wearying of his Body, yet he does but a Sabbath-Day's Work. For the holy End sanctifies the Work, as the *p* Temple did the Gold, or the Altar the Gift thereon. Or else such Bodily labour, whereby the People of God are Assembled to his worship: As the sounding of * Trumpets under the Law, or the ringing of Bells under the Gospel.

2. Works of Charity, as to ^q save the Life of a Man, or ^r of a Beast; to ^s fodder, water, and dress Cattle; to make honest ^t provision of Meat and Drink, to ^u refresh ourselves, and to relieve the Poor; to visit the Sick, to make w Collections for the Poor, and such-like.

3. Works of necessity, not feigned, but present and imminent, and such as could not be prevented before, nor can be deferred unto another Day. As, to resist the Invasion of Enemies, or the Robberies of Thieves, to quench the Rage of Fire; and for Physicians to stanch, or let Blood; or to Cure any other desperate Disease, and for Midwives to help Women in Labour: Mariners may do their Labour; Soldiers, being assailed, may Fight; and Posts may Ride for the publick Good, and such-like. On these, or the like Occasions, a Man may lawfully Work. Yea, and when they are called, they may upon any of these Occasions, go out of the Church, and from the holy Exercises of the Word and Sacraments: Provided always that they be humbled that such occasions fall out upon that Day and time; and that they take no Money for their

p Matth. 23. 17, 19. * Num. 10. 2, 3. *q* 1 King. 19. 8. Mark 3. 4. *r* Matth. 12. 11. *s* Luke 13. 15. *t* Matth. 12. 1. *u* 1 Cor. 11. 22, 34. *w* 1 Cor. 16. 1.

Pains on that Day, but only for their *Staff*, as in the fear of God, and conscience of his Commandment.

When the time of rest approaches, retire thyself to some private Place: And knowing, That in the State of *Corruption* no Man living can sanctify a Sabbath in that Spiritual manner that he should; but that he commits many breaches thereof, in his *Thoughts, Words and Deeds*; humbly crave Pardon for thy *Defects*, and reconcile thyself unto God, with this, or the like *Evening-Sacrifice*.

A Private Evening-Prayer for the Lord's-Day.

O Holy, ² Holy, Holy Lord God of Sabbath, suffer me, who am but ^y dust and ashes, to speak unto thy most Glorious Majesty. I know that thou art a ² consuming fire; I acknowledge that I am but withered ² stubble. My ^b Sins are in thy sight, and Satan ^c stands at my Right-Hand to accuse me for them: I come not to excuse, but to ^d judge myself worthy of all those Judgments, which thy Justice might most justly inflict upon me a wretched Creature, for my Sins and Transgressions. The Number of them is so great, the Nature of them is so grievous, that they make me seem ^e vile in mine own Eyes, how much more loathsome in thy sight? I confess, they make me so far from being ^f worthy to be call'd thy Son, that I am altogether unworthy to have the Name of thy meanest Servant. And if thou shouldest but recompence me according to my desert, the Earth (as weary of such a sinful burden)

^x Isa. 6. 1, 3. ^y Gen. 18. 27. ^z Heb. 12. 29. ^a Job 21. 18. ^b Plal. 51. 3. ^c Zach. 3. 1, 2. ^d 1 Cor. 11. 31. ^e 2 Sam. 6. 22. ^f Luke 15. 21. should

should open her Mouth, and swallow me up, like one of ^b *Dathan's Family*, into the bottomless pit of Hell. For if thou didst not spare the ^b *natural branches*, those *Angels* of glorious Excellency, but hurled'st them down from the *Heavenly Habitations*, into the pains of *Hellish Darkness*, to be kept unto Damnation, when they Sinned but once against thy Majesty; and didst expel our first ⁱ *Parents* out of *Paradise* when they did but transgress One of thy Laws: Alas, what Vengeance may I expect, who have not offended in one Sin only, ^k *heaping Daily Sin upon Sin*, without any true Repentance; ⁱ *drinking iniquity as it were water* ever pouring in, but never pouring out any filthiness; and have transgressed not one, but all thy Holy Laws and Commandments! Yea, this present Day, which thou hast straitly Commanded me to keep Holy, to thy Praise and Worship, I have not so Religiously kept and observed, nor prepared my Soul in that holiness and chastity of Heart, as was fit to meet thy Blessed Majesty in the Holy Assembly of the Saints. I have not attended to the Preaching of thy Word, nor to the Administration of thy Sacraments, with that Humility, Reverence and Devotion that I should. For tho' I was present at those Holy Exercises in my Body, yet, Lord, I was overtaken with much drowsiness. And when I was awake, my Mind was so distracted and carry'd away with vain and worldly *Thoughts*, that my Soul seem'd to be absent and out of the Church. I have not so duly (as I should) meditated with myself, nor conferred with my Family, upon those good Instructions which we have heard and received out of thy holy

^b Psal. 106. 17. ^{b2} Pet. 2. 4. ⁱ Gen. 3. 23. ^k Rom. 2. 5.
ⁱ Job 15. 16.

Word, by the Publick Ministry. For default whereof, *Satan* has stolen the most part of those Instructions out of my Heart, and I, wretched Creature, have forgotten them, as though they had never been heard. And my Family does not thrive in knowledge and sanctification under my Government, as they should. Though I know where many of my poor Brethren live in want and necessity, and some in pain, and comfortless; yet I have not remembered to relieve the one with my Alms, nor the others with Consolations; but I have feasted myself, and satisfied my own Lusts. I have spent the most part of the Day in *idle Talk, vain Sports and Exercises*: Yea, Lord, I have, &c.
^m And for all these my Sins, my Conscience cries guilty, thy Law *Condemns* me, and I am in thy Hand to receive the Sentence and Curse, that is due to the wilful breach of so Holy a Commandment. But what if I am by thy Law *Condemned*? Yet Lord, thy Gospel assures me, that thy Mercy is above all thy works; that thy Grace transcends thy Law; and thy Goodness delights there to reign, where Sins do mostⁿ abound. In the multitude therefore of thy mercies, and for the Merits of *Jesus Christ* my Saviour, I beseech thee O Lord, (who despisest not the sighing of a contrite Heart, nor desirest the Death of a penitent Sinner) to pardon and forgive me all these my Sins, and all the Errors of this Day, and of my whole Life; and free my Soul from that Curse and Judgment which is due unto me for them. Thou that didst justify the contrite^o *Publican* for Four words of Confession, and received'st the Prodi-

^m Here confess whatsoever fault thou hast done that day by Omission or Commission, and then fetching from thy Heart a deep sigh, say. ⁿ Rom. 5. 20. ^o Luke 18. 13.

gal Child (when he had spent all the stock of thy Grace) into favour upon his Repentance: Pardon my Sins likewise, O Lord, and suffer me not to perish for my Transgressions. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *p* *Publicans, Harlots, and Sinners*, that upon Repentance sued to thee for Grace? Shall I alone be excluded from thy Mercy? Far be it from me to think so: For thou art the same God of Mercy unto me, that thou wast unto them, and thy *compassions never fail*. Wherefore, O Lord, deal not with me after my Merits, but according to thy great Mercy. Execute not thy severe Justice against me a Sinner, but exercise thy long-sufferance in forbearing thine own Creature. I have nothing to present unto thee for a Satisfaction, but only those *Bloody Wounds, bitter Death and Passion*, which thy Blessed Son my only Saviour, has suffered for me. *Him (in whom only thou art well-pleased)* I offer unto thee for all my Sins, wherewith thou art displeased. Him, my Mediator, the request of whose Blood, *speaking better things than that of Abel*, thy Mercy can never gain-say. Illuminate my Understanding, and sanctifie my Heart with thy Holy Spirit, that it may bring to my Remembrance all those good, and profitable Lessons, which this Day, and at other times have been taught me out of thy Holy Word; that I may remember thy *Commandments* to keep them, thy Judgments to avoid them, and thy sweet Promises to rely upon them in time of misery and distress. And now, O Lord, I resign myself to thy most holy Will: O receive me into thy favour; and so draw me by thy

Grace unto thyself, that I may as well be thine by Love and Imitation, as by Calling and Creation. And give me Grace so to keep Holy thy *Sabbaths* in this Life; as that (when this Life is ended) I may with all thy Saints and Angels, Celebrate an *Eternal Sabbath of Joy and Praise*, to the Honour of thy most Glorious Name, in thy Heavenly Kingdom, for evermore, *Amen*.

And then calling thy Family together, shut up the Sabbath with the *Meditations and Prayers* before-prescribed for thy Family. And the Lord will give thee that Night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all the Labours of the week following.

Thus far of the ordinary Practice of Piety, both in Private and Publick.

Now followeth the extraordinary Practice of Piety whereby God is glorified in our Lives.

THe extraordinary Practice of Piety consists either in *Fasting or Feasting*.

1. Of the Practice of Piety in Fasting.

There are divers kinds of *Fasting*: First, a *constrained Fast*, as when Men either have not Food to eat; as in the *Famine of Samaria*: Or having Food, cannot Eat it for *heaviness or sickness*; as it befel them who were in the *Ship* with *St. Paul*. This is rather *Famine* than *Fasting*.

Secondly, *A Natural Fast*, which we undertake *Physically* for the health of our Body.

Thirdly, *A Civil Fast*, which the Magistrate enjoins for the better maintenance of the *Commonwealth*, that by using Fish as well as Flesh, there may be greater plenty of both.

r 2 Kings 6. 25. Acts 27. 33.

Fourthly

Fourthly, *A Miraculous Fast*, as the Forty Days Fast of *Moses* and *Elias*, the *Types*; and of *Christ*, the *Substance*. This is rather to be *Admired* than *Imitated*.

Fifthly, *A Daily Fast*, when a Man is careful to use the Creatures of God with such moderation, that he is not made *heavier*, but more *cheerful*, to serve God, and to do the Duties of his Calling. This is especially to be observed of Ministers and Judges.

Sixthly, *A Religious Fast*, which a Man voluntarily undertakes, to make his Body and Soul the fitter to Pray more fervently unto God, upon some extraordinary Occasion. And of this Fast only we are to Treat. The *Religious Fast* is of Two sorts, either *Private* or *Publick*.

1. *Of a Private Fast.*

THAT we may rightly perform a Private Fast, Four things are to be observed; First, the *Author*: Secondly, the *Time* and *Occasion*: Thirdly, the *Manner*: Fourthly, the *Ends* of Private Fasting.

1. *Of the Author.*

The first that Ordain'd Fasting, was God himself in *Paradise*: And it was the first *Law* that God made, in commanding *Adam* to abstain from Eating the forbidden Fruit. God would not pronounce or write his *Law* y without Fasting, and in his *Law* Commands all his People to Fast. So does our Saviour *Christ* Teach all his *Disciples*, under the *New-Testament* likewise. By Religious

t 1 Tim. 3.3. Tit. 2.3. u Prov. 31.4,5. w 2 Cor. 6.4,5. y Lev. 23. z Matth. 6. 17. and 9.15.

Fasting a Man comes nearest the *life of Angels*, and to do *God's will* on *Earth*, as it is done in *Heaven*.

Yea, *Nature* seems to Teach Man this Duty, in giving him a little *Mouth*, and a narrow *Throat*; for *Nature* is content with a little, *Grace* with less. Neither does *Nature* and *Grace* agree in any one Act better, than in this Exercise of Religious *Fasting*; for it strengthens the *Memory*, and clears the *Mind*; illuminates the *Understanding*, and bridles the *Affections*; mortifies the *Flesh*, and preserves *Chastity*; Prevents *Sickness*, and continues *Health*; it delivers from *Evils*, and procures all kind of *Blessings*.

By breaking this *Fast*, the *Serpent* overthrew the first *Adam*, so that he lost *Paradise*: But by keeping a *Fast*, the second *Adam* vanquish'd the *Serpent*, and restored us into *Heaven*. *Fasting* was she who cover'd *Noah* safe in the *Ark*, whom *Intemperance* uncover'd, and left stark-naked in the *Vineyard*. By *Fasting*, *Lot* quenched the flame of *Sodom*, when *Drunkennes* scorch'd with the fire of *Incest*. Religious *Fasting* and *Talking* with *God*, made *Moses's* Face to shine before *Men*; when *Idolatrous Eating* and *Drinking* caus'd the *Israelites* to appear abominable in the sight of *God*. It rapp'd *Elias* in an *Angelical Coach* to *Heaven*; when *Voluptuous Abab* was sent in a *Bloody Chariot* to *Hell*. It made *Herod* believe that *John Baptist* should Live after *Death* by a *Blessed Resurrection*, when after an *intemperate Life*, he could promise nothing to himself, but *Eternal Death* and *Destruction*. O *Divine Ordinance* of a *Divine Author*!

2. Of the Time.

The Holy Scripture appoints no Time under the New-Testament to Fast; but leaves it unto a Christians own free-choice, Rom. 14. 3. 1 Cor. 7. 5. to Fast as Occasions shall be offered unto them, Matth. 9. 15. As when a Man becomes an humble and earnest suiter unto God for the pardon of some gross Sin committed; or for the prevention of some Sin, whereunto a Man feels himself by Satan solicited; or to obtain some special Blessing which he wants; or to avert some Judgment which a Man fears, or is already fallen upon himself or others: Or Lastly, to subdue his Flesh unto his Spirit, that he may more cheerfully pour forth his Soul unto God by Prayer. Upon these occasions a Man may Fast * a Day or 11 longer, as his Occasion requires, and the Constitution of his Body, and other needful Affairs, will permit.

3. Of the manner of a Private Fast.

The true manner of performing a private Fast, consists partly in outward, partly in inward Actions.

The outward Actions are, to abstain for the time that we Fast: First, from all worldly Business and Labour, making our Fasting-Day, as it were a Sabbath-Day, Lev. 23. 28. for worldly business will distract our Minds from holy Devotion. Secondly, from all manner of Food, yea, from Bread and Water, so far as health will permit: 1. That so we may acknowledge our own indignity, as being unworthy both of Life, and the means for

a Aug. ad Cassal. Epist. 86. b Euf. Eccles. Hist. lib. 5. cap. 18. ex Apollon. * Lev. 23. 32. Joth. 7. 6. 11 Helt. 4. 16. c Lev. 23. 28, 36. Joel 1. 14. & 2. 15. d 2 Sam. 3. 35. Ezra 10. 6. Dan. 10. 3. Esther 4. 16. Acts 9. 9.

the maintenance thereof. 2. That by afflicting the Body, the Soul, which follows the constitution thereof may be the more humbled. 3. That so we may take a Godly ^e revenge upon ourselves, for abusing our liberty in the use of God's Creatures. 4. That by the hunger of our Bodies, through want of these *Earthly* things, our Souls may learn to hunger more eagerly after *Spiritual* and *Heavenly* Food. 5. To put us in mind, that as we abstain from Food which is lawful, so we should much more abstain from Sin which is altogether unlawful.

Thirdly, from good and costly ^f Apparel; that as the abuse of these puffs us up with Pride, so the laying aside their lawful use may witness our Humility. And to this end in Ancient times they used (especially in Publick Fasts) to put ^g on Sack-cloth, or other coarse Apparel. The Equity hereof still remaineth; especially in Publick Fasts, at what time to come into the Assembly with starched Bands, crisped Hair, brave Apparel, and decked with flowers or perfumes, argues a Soul that is neither humble before God, nor ever knew the true use of so holy an Exercise.

Fourthly, from the full measure of ^h ordinary sleep: That thou may'st that way also humble thy Body; and that thy Soul may Watch and Pray, to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for Worldly gain, how much more shouldst thou do it for the service of God? and if ⁱ Abab (in imitation of the Godly) did in his Fast lie in Sack-cloth, to break

^e 2 Cor. 7. 11. ^f Exod. 33. 5, 6. ^g Esth. 4. 1, 2. Joh. 3. 5, 6. Joel 1. 13, Matth. 11. 21. ^h 2 Sam. 12. 16. Joel 1. 13. Esth. 4. 3. ⁱ 1 King. 21. 27.

his sleep by Night; what shall we think of those who on a *Fasting-Day*, will yield themselves to sleep in the open Church?

Fifthly and Lastly, from all *outward Pleasures* of our Senses. So that as it was not the *Throat* only that *Sinned*, so must not the *Throat* only be *Punished*: And therefore we must endeavour to make our *Eyes* (as at all times, so) especially on that *Day*, to Fast from *beholding Vanities*; our *Ears* from hearing *Mirth* or *Musick*, but such as may move to *Mourn*; our *Nostrils* from pleasant *Smells*; our *Tongues* from *Lying*, *Dissembling* and *Slandering*; yea, the use of the *Marriage-bed* must be omitted in a Religious Reverence of the *Divine Majesty*; that so nothing may hinder our true *Humiliation*, but that all may be signs that we are *unfeignedly* humbled. Thus much of the *outward manner*.

The *inward manner* of *Fasting* consists in Two Things: 1. *Repentance*. 2. *Prayer*.

Repentance has Two Parts:

1. *Penitency* for Sins past.
2. *Amendment* of *Life* in time to come.

This *Penitency* consists in Three Things: First, an *inward insight* of *Sin*, and *sense* of *Misery*. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular Confession* of all thy known *Sins*.

1. *Of the inward insight of Sin, and sense of Misery.*

This *sense* and *insight* will be effected in thee: First, by considering thy *Sins*, especially thy gross *Sins*, according to the circumstances of the *Time* when, *Place* where, *manner* how, and *Persons* with whom it was committed. Secondly, the *Majesty* of *God* against whom it was done: And

And the rather, because thou didst such things against him since he became *Father* unto thee, and bestow'd so many sweet *Blessings*, in a bountiful manner upon thee. Thirdly, in considering the *Curses* which God has threatned for thy Sin: How grievously God has Plagued *Others* for the same Fault, and how that *no means* in Heaven or Earth could deliver thee from being *Eternally Damned* for them, had not the *Son of God* so lovingly Died for thee. Lastly, That if God loves thee, he must *chasten* thee e'er it be long, with some grievous *Affliction*; unless thou dost prevent him by speedy and unfeigned Repentance. Let these and the like Considerations, so prick thy *Heart* with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears, trickling down thy mournful Checks. This Mourning is the beginning of true *Fasting*, and therefore oft-times ^k put for *Fasting*, the first and principal Part for the whole Action.

2. Of the bewailing of thine own Estate.

1. Bewailing or lamentation, is the pouring out of the inward mourning of the Heart by the outward means of the Voice, and tears of the Eyes. With such filial earnestness and importunity in Prayer, is our Heavenly Father well-pleased. Nay, when it is the fruit of his Spirit, and the effect of our Faith, he cannot be displeased with it. For if he heard the moans which extremity wrung from ^m *Ismael* and *Hagar*; and hearkneth to the cry of the ⁿ young Ravens, and roaring of ^o Lions, how

^k Matth. 9. 15. Can the children mourn, then shall they fast: And *Mark* and *Luke* for mourn, have fast. Examples, Psal. 6, & 22. & 38. & 79. & *Jeremy's* Lament. Joel 2. 12, 17. ^l Jer. 31. 18, 19, 20. ^m Gen. 21. 17. ⁿ Psal. 147. 9. ^o Psal. 104. 21.

much rather will he hear the mournful lamentations which his own Children make unto him in their Misery?

3. Of the humble Confession of Sins.

In this Action thou must deal plainly with God, and acknowledge ^p all the Sins thou knowest, not only in general, but also in particular. This has been the manner of all God's Children in their Fasts: First, because that without ^a Confession thou hast no promise of Mercy or Forgiveness of Sins. Secondly, That so thou may'st acknowledge God to be ^r Just, and thyself unrighteous. Thirdly, that by the numbring of thy Sins, thy Heart may be the more humbled and pulled down. Fourthly, That it may appear, that thou art truly penitent: For till God has given thee Grace to Repent, thou wilt be more ashamed to confess thy fault, than to commit thy Sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee: For if thou dost ^c acknowledge thy sins, God is faithful and just to forgive thee thy sins: And the Blood of Jesus Christ his Son shall cleanse thee from all thy sins.

To help thee the better to perform these Three parts of Penitence, thou may'st diligently read such Chapters and Portions of the Holy Scriptures, as do chiefly concern thy particular Sins: That thou may'st see God's Curse and Judgments on others for the like Sins, and be the more humbled thyself.

Thus far of the first Part of Repentance, which is Penitence.

^p 1 Sam. 7. 6. Ezek. 9. 4. Dan. 9. Neh. 1. ^q Prov. 28. 13. Psal. 32. 5. ^r Psal. 51. 4. ^s John 1. 7, 9.

The other part which is *Amendment of Life*, consists; First, in *devout Prayer*: Secondly, in *devout Actions*.

This *devout Prayer*, which we make in time of *Fasting*, is either *Deprecation of evil*, or *craving needful good things*.

Deprecation of evil, is when thou beseechest GOD for Christ the Mediator's sake, to pardon unto thee those *Sins* which thou hast *Confessed*, and to turn from thee those *Judgments* which are *due* unto thee for thy *Sins*. And as Benhadad, because he heard, *That the King of Israel was merciful*, prostrated himself unto him with a ² *rope* about his Neck: So because thou knowest that the *King of Heaven is merciful*, cast down thyself in his Presence, in all true signs of Humiliation (especially, seeing he calleth upon thee to come unto him in thy ^u *Troubles*) and doubtless thou shalt find him most *Merciful*.

The *craving of needful good things*, is, First, a fervent and faithful begging of God; to seal by his Spirit in thy Heart, ^v the Assurance of the forgiveness of all thy Sins. Secondly, to *renew* thy Heart by the *Holy Ghost*, so that Sin may Daily decay, and *Righteousness* more and more *increase* in thee. Lastly, in desiring a supply of ^x *Faith*, *Patience*, *Chastity*, and all other *Graces* which thou *wantest*: And an increase of those which God of his Mercy has bestowed upon thee already.

Thus far of Prayer and Fasting.

The *devout Actions* in *Fasting*, are Two, First, *Avoiding evil*: Secondly, *Doing good*.

¹ 1 Kings 20. 31. ^u Psal. 50. 15. ^v Phil. 1. 6. ^x 1 Tim. 1. 5.

1. Of avoiding Evil.

This *abstinence from Evil*, is that which is chiefly signified by thy *abstinence from Food*, &c. and is the chief end of Fasting, as the y *Ninevites* very well knew: *A Day of Fast, and not fasting from Sin, the Lord abhorreth.* It is not the *vacuity* of the Stomach, but the *purity* of the Heart that God respects. If therefore thou would'st have God to turn from thee the *evil of Affliction*; thou must first turn away from thyself the *evil of Transgression*. And without this Fasting from *Evil*, thy *Fast* savours more noysome to God than thy *Breath* does to *Man*: This made God so often to reject the *Fast* of the *z Jews*. And as thou must endeavour to avoid all Sin; so especially *that Sin* wherewith thou hast provoked God, either to *shake* his Rod at thee, or already to lay his chastening Hand upon thee. And do this with a Resolution, by the assistance of God's Grace, never to commit those Sins again. For what shall it profit a Man by *Abstinence* to humble his *Body*, if his *Mind* swell with *Pride*? Or to forbear *Wine* and *strong Drink*, and to be Drunk with *Wrath* and *Malice*? Or to let no *Flesh* go into the Belly, when *Lyes*, *Slanders* and *Ribaldry* (which are worse than any Meat) come out of the *Mouth*? To abstain from *Meat*, and to do *Mischief*, is the *Devil's fast*, who does evil, and is ever hungry.

2. Of doing good Works.

The good Works which as a *Christian* thou must do every Day, but especially on thy *Fasting-day*, are either the Works of *Piety* to God, or the Works of *Charity* towards thy Brethren.

y Jon. 3. 8, 10. z Isa. 58. 2, &c. Zach. 7. 5. Ha. 1. 13.

I. The

1. The Works of Piety to God, are the practice of all the former Duties, in the sincerity of a good Conscience, and in the sight of God.

2. The works of Charity toward our Brethren are ^a forgiving Wrongs, remitting Debts to the Poor that are not well able to Pay, but especially giving Alms to the Poor, that want relief and sustenance. Else we shall under pretence of godliness, practise miserableness: Like those, who will pinch their own Bellies, to defraud their Labouring Servants of their due allowance. As therefore Christ join'd Fasting, Prayer, and Alms together in Precept, so must thou joyn them together, like ^b Cornelius, in Practice. And therefore, be sure to give at the least so much to the Poor, on thy Fasting-Day, as thou would'st have spent in thine own Diet, if thou hadst not Fasted that Day: And remember that he that ^c soweth plentifully, shall reap plentifully; and that this is a special sowing-Day. Let thy Fasting so ^d Afflict thee, that it may refresh a poor Christian; and rejoyce that thou hast dined and supped in another, or rather, that thou hast feasted hungry Christ in his poor Members.

In giving Alms, observe two things: First, the Rules; Secondly, the Rewards.

1. Rules in giving of Alms, and doing good Works.

1. They must be done in Obedience to God's Commandments: Not because we think it to be good, but because God requireth us to do such and such a good Deed: For such Obedience of the worker, God prefers before all Sacrifices and the greatest Works.

^a Isa. 58. 6, &c. Zach. 7. 9, 10. ^b Acts 10. 30. ^c 2 Cor. 9. 6. ^d 1 Sam. 15. 22.

2. Thou

2. They must proceed from ^e Faith, else they cannot please God: Nay, without Faith, the most specious Works are but shining-Sins, and Pharisees-Alms.

3. Thou must not think by thy good Works and Alms to merit Heaven: For in vain had the Son of God shed his Blood, if Heaven could have been purchased either for Money or Meat. Thou must therefore seek Heaven's possession by the purchase of Christ's Blood, not by the Merits of thine own Works. For ^f Eternal Life is the gift of God through Jesus Christ. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good Works (as the Apostle says) for necessary uses, which are four:

First, That ^g God may be glorified: Secondly, That thou mayest shew thyself h thankful for thy Redemption: Thirdly, That thou mayest ^h make sure thine Election unto thyself. Fourthly, That thou mayest win ^k others, by thy holy Devotion, to think the better of thy Christian Profession. And for these uses we are said to be ^l God's Workmanship, Created in Christ Jesus unto good works, and that be bath ordained us to walk in them.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful Idleness and Filthiness, but to the Religious and honest Poor, who are either sick, or so old that they cannot Work; or such who Work, but their Work cannot competently maintain them. Seek out those in the Back-Lanes, and relieve them. But if thou

^e Heb. 11. 6. Rom. 14. 23. ^f Rom. 6. ult. ^g 1 Cor. 10. 31. 2 Cor. 8. 19. Phil. 1. 11. ^h Luke 1. 74, 75. ⁱ 1 Pet. 1. 10. Matth. 5. 16. Isa. 61. 19. ^k Ephes. 2. 10. ^l Dan. 4. 27.

meetest one that asks an Alms for *Jesus's sake*, and knowest him not to be unworthy, deny him not; for it is better to give unto ten Counterfeits, than to suffer *Christ* to go, in one poor Saint, unrelieved. Look not on the Person, but give thy Alms as unto *Christ* in the Party.

1. *Of the Rewards of Alms-Deeds and Good-Works.*

2. *Alms* are a special means to move God in Mercy to turn away his *Temporal Judgments* from us; when we by a true Faith (that shews itself by such Fruits) do return unto him.

2. Merciful *Almsgivers*, shall be the Children of the Highest, and be like God their Father, who is the Father of Mercies. They shall be his *Stewards* to dispose of his Goods; his Hands, to distribute his Alms: And if it be so great an Honour to be the King's Almoner, how much greater is it to be the God of Heaven's Alms-giver?

3. When all this World shall forsake us, then only good Works and good Angels shall accompany us, the one to receive their Reward, the other to deliver their Charge.

4. Liberality in Almsdeeds is our surest Foundation, that we shall obtain in Eternal Life, a liberal Reward, through the Mercy and Merits of *Christ*.

Lastly, By Almsdeeds we Feed and Relieve *Christ* in his Members; and *Christ* at the last Day will acknowledge our Love, and reward us in his Mercy. And then it shall appear, that what we gave the Poor, was not lost, but left unto

1 Dan. 4. 27. Luke 6. 35, 36. and Cor. 13. 7. Luke 18. 13.
p Rev. 14. 13. q Luke 18. 22. Psal. 91. 14. Heb. 1. 14.
2 Tim. 6. 19. s Matth. 25. 34, 35, &c. t Prov. 14. 27.
the

the Lord. What greater Motives can a Christian wish, to excite him to be a liberal Alms-giver? Thus far of the manner of Fasting. Now follow the Ends.

Of the Ends of Fasting.

The true Ends of Fasting are not to merit God's Favour, or Eternal Life, (for that we have only of the gift of God through Christ) nor to place Religion in Bodily Abstinence (for Fasting in itself is not the Worship of God, but an help to further us the better to Worship God.) But the true Ends of Fasting are Three.

First, to subdue our Flesh to the Spirit; But not so to weaken our Bodies, as that we are made unfit to do the necessary Duties of our Calling. A good Man (says Solomon) is Merciful to his Beast, Prov. 12. 20 much more to his own Body.

Secondly, That we may more devoutly Contemplate God's Holy Will, and fervently pour forth our Souls unto him by Prayer: For as there are some kind of Devils, so there are also some kind of Sins, which cannot be subdued but by Fasting, joyned unto Prayer, Matth. 17. 22.

Thirdly, That by our y serious Humiliation, and judging of ourselves, we may escape the Judgment of the Lord; not for the Merit of our Fasting (which is none) but for the Mercy of God, who has promised to remove his Judgments from us, when we by Fasting do unfeignedly humble ourselves before him. And indeed, no Child of God ever Conscionably used this holy Exercise, but in the end he obtained his Request at the Hand of God: Both in receiving

Eldras. 8. 34. 1 Tim. 5. 23. 1 Cor. 7. 5. Joel 2. 18, 19. 1 Cor. 12. 13. Luke 2. 37.

Graces which he wanted, as appears in the Examples of ^z *Hannah*, ^a *Jehosaphat*, ^b *Nehemia*, ^c *Daniel*, ^d *Esdra*s, ^e *Esther*; as also in turning away Judgments *threatned* or *fallen* upon him, as may be seen in the Examples of the ^f *Israelites*, the ^g *Ninevites*, ^h *Rehoboam*, ⁱ *Abah*, ^k *Hezekiah*, ^l *Manasses*. He who gave his *Dear Son* from Heaven to the Death, to Ransom us when we were his Enemies, thinks *nothing* too dear on Earth to bestow upon us, when we humble ourselves, being made his *Reconciled Friends* and *Children*.

Thus far of the *Private Fast*.

2. of the *Publick Fast*.

A *Publick Fast*, is, when by the ^m Authority of the *Magistrate*, either the *whole Church* within his *Dominion*, or some *special Congregation* (whom it concerns) do *Assemble* themselves together, to perform the forementioned *Duties* of *Humiliation*, either for the removing of some *publick* ⁿ *Calamity* threatned, or already inflicted, upon them; as the *Sword*, *Invasion*, *Famine*, *Pestilence*, or other fearful *Sickness*: Or else for the obtaining of some *Publick Blessing*, for the good of the ^o *Church*, as to crave the assistance of his *Holy Spirit*, in the *Election* and *Ordination* of fit and able *Pastors*, &c. Or for the *tryal of Truth*, and *Execution of Justice*, in matters of *Difficulty* and great *Importance*, &c.

When any evil is to be removed, the ^p *Pa*

^z 1 Sam. 1. 7. ^a 2 Chron. 2. 20. ^b Neh. 1. ^c Dan. 9.
^d Esdras 8. 23. ^e Esther 9. ^f 1 Sam. 7. 6. ^g Jonah. 3.
^h 2 Chron. 12. 5, 7. &c. ⁱ 1 Kings 21. ^k 2 Chron. 32.
^l 2 Chron. 33. 18, 19. ^m John 3. 7. 2 Chron. 20. 3. Ezra
 9. 21. ⁿ 1 Sam 7. 5, 6. Joel 2. 15. 2 Chron. 93. Jonah 3.
 5. Esther 4. 16. ^o Exod. 19. Esdras 8. Acts 1. 13, 14.
^p Joel 1. 14. Nehemiah 8.

stors are to lay open unto the People, by the evidence of *God's Word*, the *Sins* which were the *special Causes* of that Calamity; call upon them to Repent, and Publish unto them the Mercies of God in *Christ* upon their Repentance. The People must hear the Voice of *God's Messengers* with hearty sorrow for their Sins; earnestly beg Pardon in *Christ*, and Promise unfeigned Amendment of their Life. When any Blessing is to be obtained, the Pastors must lay open to the People the necessity of that Blessing, and the goodness of God who giveth such Graces for the good of Men: The People must devoutly Pray unto God for bestowing of that Grace, and that he would bless his own means to his own Glory, and the Good of his Church. And when the holy Exercise is done, let every Christian have a special care according to his ability, to remember the Poor. And whosoever (when just occasion is offered) useth not this holy Exercise of Fasting, he may justly suspect, that his Heart never yet felt the power of true Christianity.

So much of Fasting, now followeth the Exercise of holy Feasting.

Of the Practice of Piety in holy Feasting.

HOLY Feasting is a Solemn Thanksgiving (appointed by Authority) to be rendered unto God on some special day, for some extraordinary Blessings or Deliverances received. Such among the Jews was the Feast of the Passover, to remember to Praise God for their Deliverance out of Egypt's Bondage; or the Feast of Purim, to give thanks for their Deliverance from Haman's Conspiracy. Such amongst us are the fifth

9 Isa. 58. 7, 10. 2 Cor. 9. 7. Gal. 2. 10. r Exod. 12. 15.
s Esther 9. 19, 21.

of August, to Praise God for delivering our Gracious King from the Bloody Conspiracy of the Traiterous Gouerners. And the fifth of November, to Praise God for the Deliverance of the King and the whole State from the Popish Gunpowder-Treason. Such Feasts are to be Celebrated by a Publick Rehearsal of what special Benefits by Spiritual Psalms and Dances, by mutual Feasting, and sending Presents every Man to his Neighbour, and by giving Gifts to the Poor.

But forasmuch as the Benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man; and that the Lords Supper is left by our Redeemer, as the chiefest Memorial of our Redemption. Every Christian should account this holy Supper his chiefest and joyfullest Feasts in this World. And seeing that as it ministrerh to Worthy Partakers, the greatest Assurance which they have of their Salvation; so it pulleth down Temporal Judgments on the Bodies, and (without Repentance) Eternal Damnation on the Souls of them who Receive it unworthily. Let us see how a Christian may best fit himself to be a due partaker of so holy a Feast; and to be a worthy Guest at so Sacred a Supper.

Meditations concerning the due manner of Practising Piety, in receiving the Holy Supper of the Lord.

THough no Man living is of himself worthy to be a Guest at so Holy a Banquet; yet it pleaseth God of his Grace to accept him for a * Worthy Receiver, who endeavours to receive that Holy Mystery with that competent measure of Reverence, that he has prescribed in his Word.

* 2 Thes. i. 11. Col. i. 12. Luke 23. 35. Apoc. 3. 11.

He that would receive this Holy Sacrament with due Reverence, must conscientiously perform Three sorts of Duties. First, Those which are to be done before he Receiveth. Secondly, Those that are to be done in the Receiving. Thirdly, Those that are to be done after that he has Received the Sacrament. The first is called Preparation, the Second Meditation, the third, Action or Practice.

That a Christian ought necessarily to prepare himself before he presumes to be a partaker of the Holy Communion, may evidently appear by five Reasons.

First, because it's God's Commandment. For he commanded under the pain of Death, that none uncircumcised should eat the Paschal Lamb, nor any circumcised, under four days Preparation. How much greater Preparation doth he require of him that comes to receive the Sacrament of his Body and Blood, which as it succeedeth so doth it exceed, by many degree, the Sacrament of the Passover.

Secondly, Because the Example of our Lord teaches us so much; for he washed his Disciples Feet before he admitted them to eat of this Supper, signifying how thou shouldst lay aside all uncleanness of Heart and uncleanness of Life, and be furnished with Humility and Charity, before thou presumest to taste of this Holy Supper.

Thirdly, because it is the Counsel of the Holy Ghost, Let every Man examine himself, and so eat and drink. And if a Man when he is to eat with an Earthly Prince, must consider diligently what is before him, and yet put a knife to his Throat,

Deut. 12. 16. John 13. 5. 1 Cor. 11. 28. Prov.

23. 1. 2.

rather than commit any rudeness; how much more oughtest thou to prepare thy Soul, that thou may'st behave thyself with all Fear and Reverence, when thou art to Feast at the Holy-Table of the Prince of Princes.

Fourthly, Because it hath been ever the Practice of all God's Saints to use holy Preparation, before they would meddle with Divine Mysteries. *David* would not go near to God's *Altar*, till he had first ² washed his hands in Innocency; much less should'st thou without due preparation, approach to the *Lord's Table*. ³ *Abimelech* would not give, nor *David* and his Men would not eat the *Shew-Bread*, but on condition that their Vessels were Holy: how much less should'st thou presume to eat the *Lord's Bread*, or rather the Bread which is the Lord, unless the Vessel of thy heart be first cleansed by Repentance? And if the Lord required ⁴ *Joshua* (as he had done *Moses* before) to put off his Shoes, in reverence of his Holiness, who was present in that place, where he appear'd with his Sword in his hand, for the Destruction of his Enemies: How much rather shouldst thou put off all the affections of thy earthly Conversation, when thou comest near that place where *Christ* appeareth to the eye of thy Faith, with wounds in his hands and side, for the Redemption of his Friends? And for this cause it is said, ⁵ that the *Lamb's Wife* has made herself ready for the Marriage. Prepare therefore thyself, if thou wilt in this Life be Betrothed unto *Christ*, by Sacramental Grace, or in Heaven Married unto him by Eternal Glory.

² Psal. 26. 6. ³ 1 Sam. 21. 4, 5. ⁴ Exod. 3. 5. Josh. 5. 15. ⁵ Rev. 19. 7.

Fifthly, Because that God hath ever smitten with fearful Judgments, those who have presumed to use his Holy Ordinances without due fear and preparation. God set a ^d *flaming Sword* in a *Cherubim's* hand to smite our first Parents, being defiled with sin, if they should attempt to go into *Paradise*, to eat the *Sacrament of the Tree of Life*. Fear thou therefore to be smitten with the Sword of God's Vengeance, if thou presumest to go to the Church with an impenitent heart, to eat the *Sacrament of the Lord of Life*. God smote fifty thousand of the *o* *Bethshemites* for looking irreverently into his Ark, and killed *f* *Uzza* with sudden death, for but *rashly touching of the Ark*, and smote *g* *Uzziah* with a *Le-prosie* for meddling with the Priest's Office, which pertained not unto him. The fear of such a stroke made *Hezekiah* so earnestly pray unto God, that he would not smite the People, that wanted time to prepare themselves as they should, to eat the *Passover*; and it is said, that the Lord heard *Hezekiah*, and healed the People: Intimating, that had it not been for *Hezekiah's* Prayer, the Lord had smitten the People for their want of due preparation. And the Man who came to the *Marriage-Feast* without his *Wedding-Garment*, or examining of himself, was examined of another; and there-upon bound hand and foot, and cast into utter darkness, *Matth. 22. 12.* And *St. Paul* tells the *Corinthians*, *h* that for want of this preparation in examining and judging themselves, before they did eat the *Lord's Supper*, God had sent that fearful Sickness among them, whereof *i* some were then sick, others weak, and many fallen asleep; that

^d Gen. 3. 24. ^e 1 Sam. 6. 10. ^f 1 Chron. 13. 9, &c. ^g 2 Chr. 26. 19. ^h 1 Cor. 11. 28. ⁱ Verse 30.

is, taken away by temporal Death. Inſomuch that the *Apoſtle* ſaith, that every unworthy Receiver *eats his own Judgment*; temporal, if he repents, eternal, if he repents not; and that in ſo heinous a meaſure, as if he were guilty of the very *Body and Blood of the Lord*; whereof this Sacrament is a holy Sign and Seal. And Princes puniſh the Indignity offered to their Great Seal, in as deep a meaſure as that which is done to their own *Persons* whom it repreſenteth. And how heinous the guiltineſs of Chriſt's Blood is, may appear by the Miſery of the *Jews*, ever ſince they with'd *his Blood* to be on them and on their Children. But then thou wilt ſay, it were ſafer to abſtain from coming at all to the Holy Communion. Not ſo, for God hath threatned to puniſh the wilful neglect of his Sacraments with *Eternal Damnation* both of Body and Soul. And it is the *Commandment of Chriſt*; Take, eat, do this in remembrance of me: And he will have his Commandment, under the penalty of his Curſe, obeyed. And ſeeing that this Sacrament was the greateſt Token of Chriſt's Love, which he left at his end, to his friends, whom he loved to the end; therefore the neglect and contempt of this Sacrament muſt argue the contempt and neglect of his Love and Blood-ſhedding; than which no Sin, in God's Account, can ſeem more heinous. Nothing hinders why thou may'ſt not come freely to the Lord's Table, but becauſe thou haſt rather want the Love of God, than leave thy filthy Sins. O come, but come a Guest prepared for the Lord's Table; ſeeing they are *q Blessed, who are called*

k Verſe 29. l Verſe 17. m Marth. 27. 25. n Numb. 9. 13. Heb. 2. 19. Marth. 26. 23. p Cor. 11. 24. q John 13. 1. p Heb. 10. 29. r Rev. 19. 9.

to the Lamb's Supper. O come, but come prepar'd,
because the efficacy of this Sacrament is received
according to the proportion of the Faith of the Re-
ceiver.

This Preparation consisteth in the following con-
sideration of three things. First, Of the Worthi-
ness of the Sacrament, which is termed, to discern
the Lord's Body. 2. Of mine own unworthiness,
which is, to judge myself. 3. Of the Means
whereby thou mayst become a worthy Receiver,
called Communion of the Lord's Body.

Of the Worthiness of the Lord's Body.

The Worthiness of this Sacrament is con-
sidered three ways. First, by the Majesty
of the Author ordaining. Secondly, by the Pre-
ciousness of the Parts wherof it consisteth. Third-
ly, by the Excellency of the Ends for which it was
ordained.

First, by the Author of the Sacrament,
the Author was not any Saint or Angel, but our
Lord Jesus, the Eternal Son of God. For it per-
taineth to Christ only, under the New Testament,
to institute a Sacrament; because he only can
promise and perform the Grace that it signifieth.
And we are charged to bear no office but his in
his Church. How sacred should we esteem the

that proceedeth from so Divine an Au-
thor. Neither is the Body of Christ, which is the Cup is

2. Of the Parts of the Sacrament.

The Parts of this Blessed Sacrament are three.
First, The Earthly Elements signifying. Secondly, The
Divine Word sanctifying. Thirdly, The Heavenly
Graces signifying.

First, The *Earthly signs* are *1* *Bread and Wine*, in number *two*, but *one* in use.

Secondly, The *Divine Word*, is the Word of *Christ's Institution*, pronounced with *Prayers and Blessings* by a *2* *Lawful Minister*. The *Bread and Wine* without the *Word* are nothing, but as they were before; but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth promise. The *Divine Words* of Blessing do not change, or annihilate the Substance of the *Bread and Wine*; (for if their Substance did not remain, it could be no Sacrament) but it changeth them in use and in name: For, that which was before but common *Bread and Wine*, to nourish Men's Bodies; is after the *Blessing* destinated to an holy use, for the feeding of the *Souls* of Christians. And whereas before they were called by the *Bread and Wine*, they are now called by the name of those *holy things* which they signify, *The Body and Blood of Christ*; the better to draw our minds from those outward *Elements* to the *Heavenly Graces*, which by the sight of our Bodies they represent to the spiritual eyes of Faith. Neither did Christ direct these words, *This is my Body, This is my Blood*, to the *Bread and Wine*; but to his Disciples, as appears by the words going before, *Take ye, Eat ye*: Neither is the *Bread* his Body, but in the same sense that the *Cup* is the *New-Testament*, viz. by a *Sacramental Metonymie*. And *Mark* notes plainly, That the words *This is my Blood, &c.* were not pronounced by our Saviour, till after that all his Disciples had drank of

1 Cor. 11. 23, &c. Prov. 9. 5. 1 Heb. 5. 4. Numb. 16. 9. 1 Cor. 10. 16.

for which this Blessed Sacrament was Ordained, are Seven.

Of the first End of the Lord's Supper.

1. To keep Christians in a continual remembrance of that Propitiatory Sacrifice, which Christ once for all Offered by his Death upon the Cross, to Reconcile us unto God. *Do this* (saith Christ) *in remembrance of me.* And (saith the Apostle) *As oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.* And he saith, that by this Sacrament and the Preaching of the Word *Jesus Christ* was so evidently set forth before the eyes of the Galatians, as if he had been Crucified among them; For the whole Action representeth Christ's Death; the breaking of the Bread blessed, the Crucifying of his blessed Body; and the pouring forth of the sanctified Wine, the shedding of his holy Blood. Christ was once in himself *really* offered: But as oft as the Sacrament is celebrated, so oft is he *spiritually* Offered by the Faithful.

Hence the Lord's Supper is called a *propitiatory Sacrifice*, not properly or really, but figuratively, because it is a Memorial of that Propitiatory Sacrifice, which Christ offered upon the Cross. And to distinguish it from that real Sacrifice, the Fathers call it the *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this Action, offereth unto God the Sacrifice of Praise and Thanksgiving for her Redemption; effected by the true and holy Expiatory Sacrifice of

a Matt. 26. 26. b Luke 22. 19. c 1 Cor. 11. 26. d Gal. 3. 1. e Heb. 7. 27. & 10. 12. Aug. in Psal. 95. f *Incruentum Sacrificium*. If it be unbloody, because it is void of blood; then it is not Christ's natural Body: If because it is offered without shedding of Blood, then it is not available for the Remission of sins, Heb. 9. 22.

Christ

Christ upon the Cross. If the sight of Moab's King, Sacrificing on his Walls his own Son, to move his Gods to Rescue him, 2 Kings 3. 27. moved the assailing Kings to such Pity, that they ceas'd the Assault, and raised their Siege: How should the Spiritual sight of God the Father, Sacrificing on the Cross his only-begotten Son, to save thy Soul, move thee to love God thy Redeemer, and to leave Sin, that could not in Justice be expiated by any meaner Ransom?

Of the Second End of the Lord's Supper.

2. To confirm our Faith: For God by this Sacrament doth Signifie and Seal unto us from Heaven; That according to the Promise and New-Covenant which he hath made in Christ, he will truly receive into his Grace and Mercy all penitent Believers, who duly receive this holy Sacrament; and that for the Merits of the Death and Passion of Christ, he will as verily forgive them all their Sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, & The Seal of the New-Covenant, and the Remission of Sins. In our greatest doubts we may therefore, in Receiving this Sacrament, undoubtedly say with Sampson's Mother, h If the Lord would kill us, he would not have received a Burnt-offering and a Meat-offering at our hands, neither would he have shewed us all these things, nor would at this time have told us such things as these.

Of the third End of the Lord's Supper.

3. To be a Pledge and Symbol of the most near and effectual Communion which Christians have with Christ. The Cup of Blessing which we bless,

2 Rom. 4. 11. Matth. 26. 28. 1 Cor. 11. 25. b. Judges 13. 23. 1 Cor. 10. 16.

Is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? That is, a most effectual Sign and Pledge of our Communion with Christ? This Union is called ^k *abiding in us*, ^l *joyning to the Lord*, ^m *dwelling in our hearts*; and set forth in the holy Scriptures, by divers Similes; 1. Of the ⁿ *Vine*, and 2. ^o *Of the Head and Body*. 3. Of the ^p *Foundation and Building*. 4. Of one ^q *Loaf*, consisted of many Grains. 5. Of the ^r *Matrimonial Union* betwixt Man and Wife, and such-like. And it is *threefold* betwixt Christ and Christian. The first is *Natural*, betwixt our *Human Nature* and Christ's *Divine Nature*, in the Person of the Word: The second is *Mystical*, betwixt our Persons *absent* from the Lord, and the Person of Christ, God and Man, into one *Mystical Body*. The third is *Celestial*, betwixt our Persons *present* with the Lord, and the Person of Christ in a *body Glorified*. These three Conjunctions depend each upon other. For, had not our Nature been first *Hypostatically* united to the Nature of God in the second Person, we never could have been united to Christ in a *Mystical Body*. And if we be not in *this Life* (tho' *absent*) united to Christ by a *Mystical Union*, we shall never have Communion of *Glory* with him in his *Heavenly Presence*. The *Mystical Union*, (chiefly here meant) is wrought betwixt Christ and us by the *Spirit of Christ* apprehending us; and by our *Faith* (stirred by the same *Spirit*) apprehending

^k John 14. 16, 23. ^l 1 Cor. 6. 17. ^m Eph. 3. 16.
ⁿ John 15. 5. Eph. 3. 16. ^o Eph. 5. 23. Col. 1. 18. Rom.
 12. 4, 5. ^p Eph. 2. 19, 20. ^q 1 Cor. 10. 17. ^r Eph. 5.
 31, 32. Rev. 21. 2.

Christ

Christ again. Both which our Saviour Paul doth most
 lively express. In fellow effect, what do we thus ap-
 prehend that, after which most I am apprehended by
 Christ Jesus. How can he fall away and holdeth
 and is so firmly holden? This Union he shall best
 understand in his mind, who doth most feel it in
 his heart. Out of all other things, this Union
 is best felt, and most confirmed, when we do
 receive the Lord's Supper. For then we shall sen-
 sibly feel our hearts knit unto Christ, and the
 desires of our Souls drawn by Faith and the Holy
 Ghost, as by the Cords of Love, nearer and nearer
 to his Holiness. From this Communion with Christ, there follow
 to the Faithful many unspeakable Benefits: **As first,**
 Christ took by imputation all their
 Sins and Guiltiness upon him, to satisfy Gods
 Justice for them: and he freely gives by Impu-
 tation, unto us all, his Righteousness in this
 Life, and all his Right unto Eternal Life, when
 this is ended; and counteth all the good or ill that
 is done unto us, as done unto his own Person. **And**
secondly, There floweth from Christs Nature
 into our Natures, united to him, the Holy Spirit
 and Breath of Grace, which reneweth to us a
 Spiritual Life, and so sanctifieth our Minds,
 Wills and Affections, that we daily grow more and
 more conformable to the Image of Christ. **Thirdly,**
 he bestoweth upon them, all such
 Graces necessary to attain eternal Life, as are
 the Gifts of Gods Love, and Assistants of our Election
 with Regeneration, Justification, and Grace, to do

1st. Rom. 4. 24. 25. Phil. 3. 9. 2d. Math. 125. 35. Acts
 9. 11. Mark 16. 25. Zach. 2. 18. 3d. Eph. 4. 23, 24. 9. Rom.
 8. 29. 2. Cor. 3. 9, 10. John 9. 5. John 14. 18. 2. Cor. 11.
 4, 6, 7, 19.

Good

Good Works; till we come to live with him in his Heavenly Kingdom. This should teach all true Christians to keep themselves as the undefiled Members of Christ's Holy Body, and to beware of all uncleanness and filthiness; knowing that they live in Christ, or rather, that Christ dwells in them. From this Union which Christ (sealed unto us by the Lord's Supper) St. Paul draweth Arguments to withdraw the Corinthians from the Pollution both of Idolatry, 1 Cor. 10. 16. and Adultery, 1 Cor. 16. 15, 16.

Lastly, From the former Communion, twixt Christ and Christians, there flows another Communion twixt Christians among themselves. Which is also lively represented by the Sacrament of the Lord's Supper. In that the whole Church being many, do all communicate of one Bread in this holy Action. We being many are one Bread and one Body; for we are all partakers of that one Bread: That is, as the Bread which we eat in the Sacrament, is but one though it be confectioned of many Grains; so all the Faithful, though they be many, yet are they but one Mystical Body, under one Head, which is Christ. Our Saviour Pray'd sometimes in that Prayer which he made after his last Supper, that his Disciples might be one: To teach us at once, how much this Unity pleaseth him. This Union betwixt the Faithful is so ample, that no distance of place can part; so strong, that Death cannot dissolve it; so durable, that time cannot wear it out; so effectual, that it breeds a fervent love betwixt those who never saw one another's Face. And this Conjunction of Souls is termed, the Communion of Saints, which

a 1 Cor. 10. 17. b John 17. 11. 21, 22, 23, 26.

Christ

Christ effecteth by six special means; First, by Governing them all by one and the same ^c holy Spirit. Secondly, by enduing them all with one and the same Faith. ^d Thirdly, by shedding abroad his *own Love* ^e into all their hearts. Fourthly, by ^f Regenerating them all by one and the same *Baptism*. Fifthly, ^g by nourishing them all with one and the same Spiritual Food. Sixthly, by being one ^h quickning-head of that one Body of his Church, which he ⁱ Reconciled to God *in the body of his Flesh*. Hence it was, that the multitude of Believers in the Primitive ^k Church, were of one heart and of one soul, in Truth, Affection and Compassion. And this should teach Christians to love one another; seeing they ^{are all members} of the same holy and mystical Body, whereof Christ is Head. And therefore they should have all a *Christian Sympathy and Fellow-feeling*, to rejoice one in another's Joy, to condole one another's Grief, to bear with one another's Infirmary, and mutually to relieve one another's Wants.

Of the Fourth end of the Lord's Supper.

4. To feed the souls of the Faithful in the assured hope of Life everlasting. For this Sacrament is a Sign and Pledge, unto as many as shall receive the same according to Christ's Institution; that he will according to his Promise, by the virtue of his *Crucified Body and Blood*, as verily feed our Souls to Life eternal, as our Bodies are by Bread and Wine nourished to this temporal Life. And to this end, Christ, in the Action of the Sacrament, really giveth his very Body and Blood.

^c 1 Cor. 12. 13. ^d Eph. 4. 5. ^e Rom. 5. 5. ^f Tit. 3. Eph. 4. 25. ^g 1 Cor. 10. 17. 1 Cor. 11. 33. ^h Col. 1. 18. ⁱ ver. 22. ^k Acts 4. 32.

to every Faithful Receiver. Therefore the Sacrament is called the ^l *Communion of the Body and Blood of the Lord*. And ^m *Communication* is not of things absent, but present; neither were it the *Lord's Supper*, if the *Lord's Body and Blood* were not there. Christ is verily present in the Sacrament, by a double Union; whereof the first is *Spiritual*, betwixt Christ and the *worthy Receiver*; the second is *Sacramental*, 'twixt the Body and Blood of Christ, and the *outward Signs* in the Sacrament. The former is wrought by means that the same holy Spirit, dwelling in Christ and in the *Faithful*, ⁿ incorporateth the Faithful as Members, unto Christ, their Head, and so makes them one with Christ, and partakers of all the *Graces, Holiness, and eternal Glory*, which is in him; as sure and verily as they hear the *Words of the Promise*, and are partakers of the outward signs of the Holy Sacrament. Hence it is that the *Will of Christ* is a true Christian's *Will*; and the Christian's *Life is Christ's, who liveth in him*, Gal. 2. 20. If you look to the things that are united, this Union is essential; if to the truth of this Union, it is real; if to the manner how it is wrought, it is *spiritual*. It is not our Faith that makes the Body and Blood of Christ to be present, but the *Spirit of Christ* dwelling in him and us. Our Father doth but receive and apply unto our Souls those Heavenly Graces, which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical, or Local*, but a *Spiritual Conjunction* of the earthly Signs, which are Bread and Wine, with the heavenly Graces which are the

^l 1 Cor. 10. 16. ^m Calv. in 1 Cor. 11. 25. ⁿ Hil. lib. 8. de Trin. B. Agnetis dict. apud Amb.

Body and Blood of Christ in the act of Receiving ; as if by a *mutual Relation* they were but one and the same thing. Hence it is, that in the same instant of time that the worthy Receiver eateth with his mouth the Bread and Wine of the Lord ; he eateth also with the Mouth of his Faith, the very Body and Blood of Christ. Not that Christ is brought down from Heaven to the Sacraments, but that the Holy Spirit by the Sacrament lifts up his Mind to Christ ; not by any local mutation, but by a devout affection ; so that in the holy contemplation of Faith, he is at that present with Christ, and Christ with him. And thus Believing and Meditating how Christ's Body was Crucify'd, and his precious Blood shed for the Remission of his Sins ; and the Reconciliation of his Soul unto God ; His Soul is hereby more effectually fed in the assurance of Eternal Life, than Bread and Wine can nourish his Body to this temporal Life. There must be therefore of necessity in the Sacrament both the outward Sign, to be visibly seen with the eyes of the Body, and the Body and Blood of Christ to be Spiritually discerned with the eye of Faith.

But the Form, how the Holy Ghost makes the Body of Christ, being absent from us in place, to be present with us by our Union, St. Paul terms a great Mystery, such as our understanding can't worthily comprehend. The Sacramental Bread and Wine therefore are not bare signifying Signs, but such as when with Christ doth indeed exhibit, and give to every worthy Receiver, not only his Divine virtue and efficacy, but also his very Body and Blood.

Calvin in 1 Cor. x. 17. Aug. Ep. 3. & ad Vol. p. Calvin
ibid. 9 Eph. 5. 32. r Calvin ibid.

dy and Blood, as verily as he gave to his Disciples the Holy Ghost, by the Sign of his sacred breath; or health to the diseased, by the word of his mouth; or touch of his hand or garment. And the apprehension by Faith is more forcible than the exquisite comprehension of Sense or Reason. To conclude this point: This Holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the ¹ Emmautes that they knew Christ. This is that Lordly Cup by which ² we are all made to drink into one Spirit. This is that Rock flowing with ³ Honey, that reviveth the fainting Spirits of every true Jonathan, that tastes it with the Mouth of Faith. This is that ⁴ Barley-loaf, which, tumbling from above, strikes down the Tents of the Midianites of infernal Darkness. Elias's Angelical ⁵ Cake and Water preserv'd him forty days in Horeb. And ⁶ Manna (Angels food) fed the Israelites forty years in the Wilderness: But this is that ⁷ true Bread of Life, and Heavenly Manna, which if we shall duly eat, will nourish our Souls for ever unto life ⁸ Eternal. How should then our Souls, make unto Christ that Request from a spiritual desire, which the Capernautes did from a carnal motion? ⁹ Lord, evermore give us this Bread.

The fifth End of the Lord's Supper.
5. To be an assured pledge unto us of our Resurrection. The Resurrection of a Christian is twofold: First, the ¹ spiritual Resurrection of our Souls in this Life, from the death of Sin, called the ² first Resurrection; because that by the

3 Luke 24. 30, 31. 11 Cor. 12. 13. 11 Sam. 14. 27.
4 Judges 7. 12. 21 Kings 19. 6, 7, 8. 11 Psalm 78. 24.
5 Exod. 16. 31. 11 John 8. 32, 35, 48, 50. 2 John 6.
6 1 John 6. 54. 11 John 6. 25. Rom. 6. 4, 5, 11.
7 Trumpe

Trumpet-voice of Christ, in the Preaching of the Gospel, we are raised from the death of sin, to the life of Grace: ^a Blessed and holy is he (saith St. John) who hath part in the first Resurrection: For on such the second Death hath no power. The ^c Lord's Supper is both a mean and a pledge unto us of this spiritual and first Resurrection. ^f He that eateth me, even he shall live by me. And then we are fit guests ^g to sit at the Table with Christ, when like Lazarus, we are raised from the death of Sin, to newness of Life.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved: For, if when thou art moved to the duties of Religion and practice of Piety, thy heart answereth with *Samuel*: ^b *here I am; speak Lord, for thy Servant heareth*; and with *David*, ⁱ *O God, my heart is ready*. And with ^k *Paul, Lord, what wilt thou have me to do?* Then surely, thou art raised from the death of sin, and hast thy part in the first Resurrection; but if thou remainest ignorant of the true grounds of Religion, and findest in thyself a kind of secret loathing of the exercises thereof, & must be drawn, as it were against thy Will, to do the works of Piety, &c. then surely thou hast but a name that thou livest, but thou art dead, as Christ told the Angel of the Church of Sardis, and thy Soul is but as Salt to keep thy Body from stinking.

2. The corporeal Resurrection of our Bodies at the last day, which is called the second Resurrection, which freeth us from the first death; ^l *He that eateth my Flesh, and drinketh my Blood, hath eternal life,*

^a Rev. 20. 6. ^e Aug. lib. 1. de peccatorum meritis, c. 14.
^f John 6. 57. ^g John 12. 2. ^b 1 Sam. 3. 10. ⁱ Psalm 108. 1.
^k Acts 9. 6. Rev. 3. 1. ^l John 6. 54.

and I will raise him up at the last day, For this Sacrament signifieth and sealeth unto us, that Christ died and rose again for us, and that his flesh quickeneth and nourisheth us unto eternal life, and that therefore our Bodies shall surely be raised to eternal Life at the last day. For seeing our Head is risen, all the Members of the Body shall likewise surely Rise again. For how can those Bodies which (being the weapons of Righteousness, Rom. 16. 13. Temples of the Holy-Ghost, 1 Cor. 6. 19. and Members of Christ) have been ^m fed and nourished with the Body and Blood of the Lord of Life, but be raised up again at the last day? And this is the cause that the Bodies of the Saints, being dead, are so reverently Buried and laid to sleep in the Lord. And their Burial-Places are termed the ⁿ Beds ad Dormitories of the Saints. The Reprobates shall arise at the last day; but by the Almighty power of Christ, as he is Judge, bringing them as Malefactors of the Goal, to receive their Sentence, and deserved Execution: But the Elect shall arise by virtue of Christ's Resurrection, and of the Communion which they have with him, as with their Head. And his Resurrection is the cause and assurance of ours. The ^o Resurrection of Christ is a Christian's particular Faith; the Resurrection of the dead, is the Child of God's chiefest confidence. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these Phrases: *The Lord is risen;* and the other would answer, *Truet, be Lord is risen indeed.*

m lib. 4. cap. 34. n Isa. 26. 19, 20. o Aug. l. 16. contra Fault. cap. 19. Tertul. l. 5. de. resur. Carn.

The Sixth End of the Lord's Supper.

6. *To Seal unto us the assurance of Everlasting Life.*
 Oh what more wished for, or lov'd than Life? Or what do Men naturally more, either fear or abhor than Death? Yet is this first Death nothing, if it be compared with the second Death. Neither is this Life any thing worth, in comparison of the Life to come. If therefore thou desirest to be assured of Eternal Life, prepare thyself to be a worthy Receiver of this *Blessed Sacrament*. For our Saviour assureth us, *p* That if any Man eateth this Bread, he shall live for ever; and the Bread that I will give, is my Flesh, which I will give for the life of the World. He therefore who duly eateth of this holy Sacrament, may truly say, not only, *Credo vitam eternam*, I believe Life everlasting: but also, *Edo vitam eternam*, I eat Life Everlasting. And indeed, this is the true Tree of Life, which God hath planted in the midst of the Paradise of the Church; and whereof he hath promised to give every one that overcometh to eat, And this Tree of Life, by infinite degrees excelleth ^q the Tree of Life that grew in the Paradise of Eden: For that had its Root in the Earth, this from Heaven; that gave but Life to the Body, this to the Soul; that did but preserve the Life of the Living; this restoreth Life to the Dead. ^r The Leaves of this Tree heal the Nations of Believers, and it yields every Month a new manner of fruit, which nourisheth them to Life everlasting. Oh, blessed are they who often eat of this Sacrament! at least once every month, taste anew of this renewing fruit which Christ hath prepared for us at his Table to heal our Infirmities, and to confirm our belief of Life everlasting.

Of the Seventh End of the Lord's Supper.

7. To bind all *Christians*, as it were, by an *Oath of Fidelity*, to serve the one only true God; and to admit no other propitiatory Sacrifice for sins, but that one real Sacrifice, which by his death *Christ* once offered, and by which he has finished the Sacrifices of the Law, and effected Eternal Redemption and Righteousness for all Believers: And so to remain for ever a publick mark of Profession, to distinguish Christians from all Sects and False-Religions. And seeing that in the Mass there is a strange *Christ* Adored, not he that was born of the Virgin Mary, but one that is made of a Wafer-Cake; and that the Off-ring-up of this Breaden-God is thrust upon the Church, as a propitiatory-Sacrifice for the quick and the dead: All true Christians upon the danger of wilful Perjury before the Lord-Chief-Justice of Heaven and Earth, are to detest the Mass, as the Idol of Indignation, which is most derogatory to the All-sufficient World-saving Merits of *Christ's* Death and Passion. For by Receiving the Sacrament of the Lord's Supper, we all swear that all real Sacrifices are ended by our Lord's Death, and that his Body and Blood once Crucified and Shed, is the perpetual Food and Nourishment of our Souls.

2 *How to consider thine own unworthiness.*

A Man shall best perceive his own unworthiness, by examining his Life according to the Ten Commandments of Almighty God. Search therefore what Duties thou hast omitted; and what Vices thou hast committed, contrary to every one of the Commandments; remembering that

without *Repentance*, and *God's Mercy* in *Christ*, the ^t *curse of God*, (containing all the miseries of this Life, and everlasting Torments in Hell-Fire, when this is ended) is due to the breach of the least of *God's Commandments*. And having taken a due *survey* both of thy Sins and Miseries, retire to some secret place, and there putting thyself in the sight of the Judge, as a *Guilty Malefactor* standing at the Bar to receive his Sentence, bowing thy *knees* to the *Earth*, smiting thy *Breast* with thy *Fists*, and bedewing thy *Cheeks* with thy *Tears*, confess thy sins, and humbly ask him Mercy and Forgiveness, in these, or the like Words.

An humble Confession of Sins to be made unto God before the receiving of the Holy Communion.

O God and Heavenly Father, when I consider the Goodness which thou hast ever shewed unto me, and the Wickedness which I have committed against Heaven and against Thee, I am ashamed of myself, and Confusion seems to cover my face as a Veil; for which of thy *Commandments* have I not transgressed? Oh Lord, I stand here guilty of the breach of all thy holy Laws. For the Love of my heart hath not so entirely cleaved unto thy ^t Majesty, as to vain and earthly things. I have not feared thy *Judgments* to deter me from Sins, nor trusted to thy Promises, to keep me from doubting of my temporal, or from despairing of mine eternal state. I have made the Rule of thy ^u Divine Worship, to be what my mind thought fit, not what thy

^s Deut. 27. 26. Gal. 3. 10. ^t The first commandment. Deut. 6. 5. Psal. 22. 5, 6. Psal. 38. 8. ^v The second Commandment. Deut. 12. 32. Matth. 15. 9.

word prescribed: finding my heart more prone to remember my Blessed Saviour in a Painted Picture of Man's device, rather than to behold him Crucified in his Word and Sacraments, after his own Ordinance. Whereas *w* I should never use thy Name (whereat all knees do bow) but with Religious Reverence, nor any part of thy Worship without due Preparation and Zeal: I have Blasphemously abused thy holy Name to rash and customary Oaths; yea, I have used Oaths by thy Sacred Name, as false-covers of my filthy sins. And I have been present at thy Service oft-times more for Ceremony than Conscience, and to please Men more than to please Thee my Gracious God.

Whereas I should Sanctifie thy *x* Sabbath-day, by being present at *y* the Publick Exercises of the Church, and by Meditating privately on the Word and Works of God, and by visiting the Sick, and *z* Relieving of my poor Brethren: Alas! I have thought those holy exercises a burden, because they hinder'd my vain Sports; yea, I have spent many of thy Sabbaths in my *a* own prophane Pleasures, without being present at any part of thy Divine Worship.

Whereas I should have given all due Reverence to my *b* Natural, Ecclesiastical, and Politic Parents, I have not shewed that measure of duty and affection to my Parents, which their care and kindness hath deserved. I have not had thy Ministers

w The third commandment. Phil. 2. 10. 1 Kings 19. 10. Jer. 5. 2. Here confess thy rash and false-swearing. *x* The fourth Commandment. *y* Acts 20. 7. *z* 1 Cor. 16. 2. *a* Here confess thy Travelling on the Sabbath, and thy leaving the holy Exercise, to go to Sporting or Feasting. *b* the fifth Commandment.

In such singular ^c love for their Works-sake, as I ought; but I have taunted at their Zeal, and bated them because they reprov'd me justly. And I have carried myself contemptuously against thy ^d Magistrates and Ministers, though I knew that it is thine Ordinance, that I should be obedient unto them.

^e Whereas I should be ^f slow to wrath, and ready to forgive offences, and not suffer the ^g Sun to go down upon my wrath, but do Good for Evil, loving my very Enemies for thy sake; I, alas! for one sorry word, have burst out into open Rage; and harbouring thoughts of Mischief in my heart, I have preferred to feed on mine own Malice, rather than to eat of thy Holy Supper.

^h Whereas I should keep my mind from all filthy lusts, and my Body from all uncleanness: O Lord, I have defiled both, and made my heart a Cage of all impure thoughts, and my mind a very Sty of the unclean Spirit. ⁱ Yea, the remedy which thou (Lord) hast ordained for incontinency, could not contain me within the bounds of Chastity: For by doting on Beauty, whose ground is but dust, Satan hath bewitched my Flesh to lust after strange Flesh.

^k Whereas I should have lived in uprightness

^c 1 Thes. 5. 13. Gal. 4. 15. ^d Here confess thy Disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors. ^e The sixth Commandment. ^f Prov. 19. 11. ^g Eph. 4. 32. Matth. 5. 44. Here confess thy Hastiness and Fury, and if thou hast been any way the cause of any Man's death unjustly or cruelly. ^h The seventh Commandment. ⁱ 1 Thes. 4. 3, &c. Rom. 6. 13. ^j Here confess unto God thy secret pollutions, Fornication, or Adultery, if Satan has so far prevailed over thee. ^k The Eighth Commandment.

giving

giving every man his due, being contented with mine own estate, and living conscionably in my *Lawful Calling*, should be ready, (according to mine ability) to lend and ¹ give unto the Poor: O Lord, I have by *Oppression, Extortion, Bribes, Cavillations*, and other indirect dealing, under pretence of my *Calling and Office*, robbed and parloined from my Fellow-Christians: Yea I have received and suffered *Christ*, where I was trusted, many a time, in his *poor Members*, to stand *hungry, cold and naked* at my door, and *hungry, cold and naked*, to go away succourless as he came; and when the leanness of his *Cheeks* pleaded Pity, the hardness of my heart would shew no compassion.

* Whereas I should have made Conscience to ^a *speake the truth in simplicity*, without any falshood; ^b *prudently* judging aright, and *charitably* construing all things in the best part; and should have defended the ^c *good name and credit* of my Neighbour: Alas! (vile wretch that I am) I have belyed ^d and slandered my fellow-brother, and as soon as I heard an *ill-report*, I made my tongue the *Instrument* of the Devil, to blaze out that abroad unto others, before I knew the truth of it myself. I was so far from speaking a good word in defence of his Good-name; that it tickled my heart in secret to hear one that I envied, to be taxed with such a blemish; tho' I knew that

¹ Eph. 4. 23. Luke 6. 34, 35. Lev. 25. 35. Here confesses if thou hast secretly stolen or openly robbed any thing, or hast detained from any Fatherless Child that which is his by right. * The ninth Commandment. ^a Zach. 8. 16. Matth. 10. 16. ^b 1 Cor. 13. 7. ^c Matth. 1. 18, 19 ^d Psalm 50. 20. Psal. 15. 3. Here confesses if thou hast belyed or slandered thy Neighbour, or not spoken the truth to clear his Innocency when thou wast called thereto.

otherwise the Graces of God shined in him in abundant measure. I made jests of officious, and advantage of pernicious lyes; herein shewing myself a right ^e *Cretian*, rather than an upright *Christian*.

^f And lastly (O Lord) Whereas I should have rested & fully contented with that portion, which thy Majesty thought meetest to bestow upon me in this Pilgrimage, and rejoyced in another's good as in mine own; alas! my life has been nothing else but a greedy lusting after this Neighbour's house, and that Neighbour's land, yea, secretly wishing such a Man dead, that I might have his living or office; coveting those things which thou hast bestowed upon another, rather than being thankful for that which thou hast given unto myself. Thus I, O Lord, who am a carnal Sinner, and sold under Sin, have transgressed all thy holy and spiritual Commandments, from the first to the last, from the greatest unto the least. And here I stand guilty before thy Judgment-Seat, of all the breaches of all thy Laws; and therefore liable to thy Curse, and to all the Miseries that Justice can pour forth upon so cursed a Creature. And whither shall I go for deliverance from this Misery! Angels blush at my Rebellion, and will not help me; Men are guilty of the like Transgressions, and cannot help themselves. Shall I then despair with Cain, or make away myself with Judas? No, Lord, for that were but to end the Miseries of this Life, and to begin the endless Torments of Hell: I will rather appeal to thy ^h Throne of Grace, where Mercy Reigns to Pardon abounding Sins; and out of the depth of my Miseries, I will cry with

^e Tit. 1. 12. ^f The Tenth Commandment. ^g Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12. ^h Heb. 4. ult.

* *David*, for the depth of thy Mercies. Though thou should'st kill me with Afflictions, yet will I like Job, ¹ put my trust in thee. Though thou should'st drown me in the Sea of thy displeasure with *Jonas*, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands. And though thou should'st cast me into the Bowels of Hell, as *Jonas* into the Belly of the ^k *Whale*: Yet from thence would I cry unto thee; O God the Father of Heaven, O Jesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, Three Persons, and one Eternal God, have Mercy upon me a miserable sinner. And seeing the Goodness of thine own Nature first moved thee to send thine only-begotten Son to die for my Sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent Soul, who being displeased with herself for Sin, desireth to return to serve and please thee in newness of Life; and reach from Heaven thy helping-hand to save me thy poor Servant, who am (like *Peter*) ready to sink in the Sea of my Sins and Misery. Wash away the Multitude of my Sins, with the Merits of that Blood, which I believe that thou hast so abundantly shed for penitent Sinners.

And now that I am to receive this day, the blessed Sacrament, of thy precious Body and Blood; O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my Soul, That by the Merits of thy Death and Passion, all my Sins are so freely and fully remitted and forgiven, that the Curses and Judgments which my Sins have deserved, may never

* Psal. 130. 1. i Job 13. 12. & Jonah 2. 2.

have power either to confound me in this life, or to condemn me in the World which is to come. For my stedfast Faith is, that * *thou hast died for my Sins, and risen again for my Justification.* This I believe, O Lord help mine unbelief. Work in me likewise, I beseech thee, an *unfeigned Repentance*, that I may heartily bewail my former Sins, and loath them, and serve thee henceforth in *Newness of Life*, and greater measure of *holy Devotion*. And let my Soul never forget the infinite Love of so sweet a Saviour, that hath laid down his Life to redeem so vile a Sinner. And grant, Lord, that having received these Seals and Pledges of my *Communion* with thee, thou may'st henceforth so dwell by thy Spirit in me, and I so live by Faith in thee, that I may carefully walk all the days of my life in *Godliness* and *Piety* towards thee, and in *Christian Love* and *Charity* towards all my Neighbours; that living in thy Fear, I may die in thy Favour, and after *Death* be made Partaker of *Eternal Life*, through Jesus Christ my Lord and only Saviour. Amen.

3. *Of the Means whereby thou may'st become a Worthy-Receiver.*

THESE Means are Duties of two sorts; the former respecting God, the latter our Neighbour. Those which respect God, are three: First, *Sound Knowledge*; Secondly, *true Faith*; Thirdly, *Unfeigned Repentance*. That which respecteth our Neighbour, is but one, *sincere Charity*.

* Rom. 4. ult.

1. Of sound Knowledge, requisite in a Worthy Communicant.

Sound * Knowledge is a Sanctified Understanding of the first Principles of Religion. As First, Of the Trinity of Persons in the Unity of the God head. Secondly, Of the Creation of Man and his Fall. Thirdly, Of the Curse and Misery due to Sin. Fourthly, Of the Natures and Offices of Christ, and Redemption by Faith in his Death, especially of the Doctrine of the Sacraments, sealing the same unto us. For an House cannot be built, unless the Foundation be First laid; so no more can Religion stand, unless it be first grounded upon the certain Knowledge of God's Word. Secondly, If we know not God's Will, we can neither believe nor do the same. For as Worldly Buineses cannot be done, but by them who have Skill therein, so without Knowledge must Men be much more ignorant in Divine and Spiritual Matters. And yet in Temporal things a Man may do much by the Light of Nature: But in Religious Mysteries, the more we rely upon * Natural Reason, the further we are from comprehending Spiritual Truth. Which discovers the fearful Estate of those who Receive without Knowledge, and the more fearful Estate of those Pastors who Minister unto them without Catechizing.

2. Of Sincere Faith, required to make a Worthy Communicant.

Sincere Faith, is not a bare Knowledge of the Scriptures, and First-Grounds of Religion, (for

* Heb. 6. 1, 2. John 17. 3. 1 Tim. 2. 4. 2 Cor. 13. 5. & 1 Cor. 2. 14. Rom. 8. 7.

that ^b Devils and Reprobates have in an excellent measure, and do believe it and tremble) but a ^c true perswasion, as of all those things whatsoever the Lord hath revealed in his word; so also a particular application unto a Man's own Soul, of all the promises of Mercy which God hath made in Christ to all believing Sinners. And consequently, that Christ and his Merits do belong unto him as well as to any other. For, first, if we have not the ^d Righteousness of Faith, the Sacrament seals nothing unto us; and every Man in the Lord's-Supper receiveth so much as he believeth. Secondly, Because that without Faith we communicating on Earth, cannot apprehend Christ in Heaven. For as he ^e dwelleth in us by Faith, so by Faith we must likewise eat him. Thirdly, Because that without faith we cannot be perswaded in our f Consciences that our Receiving is acceptable unto God.

3. Of unfeigned Repentance Requisite for a true Communicant.

True Repentance is a ^g holy change of the Mind, when upon the feeling-sight of God's Mercy, and of a Man's own Misery, he turneth from all his known and secret Sins, to serve God in holiness and righteousness all the rest of his days. For as he that is gluttoned with Meat, is not apt to eat Bread; so he that is stuffed with Sins is not fit to receive ^h Christ. And a Conscience defiled with wilful Filthiness, makes the use of all holy things unholy

^b James 2. 19. ^c Heb. 4. 2. ^d Rom. 4. 11. ^e Eph. 3. 17. ^f Heb. 11. 6. Rom. 14. 23. ^g Isa. 55. 7. Ezek. 33. 11. Acts 26. 29. Acts 3. 19. Luke 1. 74, 75. ^h Heb. 2. 13, 14. Tit. 1. 15.

unto us. Our Sacrificed spotless Passover cannot be eaten with the sower leaven of Malice and Wickedness, saith St. Paul, 1 Cor. 5. 8. Neither can the old Bottles of our corrupt and impure Consciences, retain the new Wine of Christ's precious Blood, as our Saviour saith, *Mark*, 2. 22. We must therefore truly repent, if we will be worthy partakers.

4. *The Duty to be performed in respect of our Neighbour, is Charity.*

Charity is a hearty forgiving of others who have offended us, and after Reconciliation, an outward unfeigned testifying of the inward Affections of our Hearts by Gestures, Words and Deeds, as oft as we meet, and Occasion is offered. For, First, without Love to our Neighbour, no Sacrifice is acceptable unto God. Secondly, Because one chief end^k wherefore the Lord's Supper was ordained, is to confirm Christians Love one towards another. Thirdly, No Man can assure himself that his own Sins are forgiven of God, if his heart cannot yeild to forgive^l the Faults of Men that have offended him. Thus far of the first sort of Duties, which we are to perform before we come to the Lord's Table, called Preparation.

2. *Of the second sort of Duties which a worthy Communicant is to perform at the receiving of the Lord's Supper, called Meditation.*

THis Exercise of spiritual Meditation consists in divers Points.

First, When the Sermon is ended, and the Banquet of the Lord's Supper begins to be Ce-

ⁱ Matth. 5. 23, 24. ^k John 13. 14, 34, 35. ^l Matth. 6. 12, 14, 15, and 18. 35.

lebrated; Meditate with thyself how thou art invited ^m by Christ to be a Guest at his *holy Table*, and how lovingly he inviteth thee; ⁿ *Ho, every one that thirsteth, come ye to the waters of Life, &c. Come buy Wine and Milk without Money, and without Price: eat ye that which is good, and let your Soul delight itself in Fatness.* ^o Take ye, eat ye: *This is my Body which was broken for you; drink ye all of this: for this is my Blood which was shed for the remission of your sins.* What greater Honour can be vouchsafed than to be admitted to sit at the Lord's own Table? What better Fare can be offered, than to feed on the Lord's own Body and Blood? If *David* thought it to be the greatest Favour that he could shew unto good *P Barzillai*, for all the kindness he shewed unto him in his Troubles, to offer him, that he should feed with him at his own Table in *Jerusalem*: How much greater Favour ought we to account it, when *Christ* doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?

Secondly, As *Abraham* ^q when he went up to the Mount, to Sacrifice *Isaac* his Son, left his Servant beneath in the Valley; so when thou comest to the Spiritual Sacrifice of the Lord's Supper, lay aside all Earth'y Thoughts and Cogitations, that thou may'st wholly contemplate of Christ, and offer up thy Soul unto him, who Sacrificed both his Soul and Body for thee.

Thirdly, Meditate with thyself, how precious and venerable is the Body and Blood of the Son of God, who is the Ruler of Heaven and Earth; the Lord, at whose beck the Angels trem-

^m Matth. 22. ⁿ Isa. 55. 1, 2. ^o Matth. 26. 26, 27, 28, &c. ^p 2 Sam. 19. 33. ^q Gen. 22. 5. ble

ble, and by whom both the *quick* and the *dead* shall be judged at the last day, and thou among the rest. And how that it is he, who having been *Crucified* for thy sins, offereth now to be received by *Faith* into thy Soul. On the other side, consider how *sinful* a *Creature* thou art; how altogether *unworthy* of so holy a *Guest*; how *ill-deserving* to taste of such *sacred Food*, having been conceived in *Filthiness*, and wallowing ever since in the *Mire of Iniquity*: bearing the *Name* of a *Christian*, but doing the works of the *Devil*; adoring *Christ* with an *Ave-Rex* in thy Mouth, but *spitting Oaths* in his Face, and *Crucifying* him anew with thy *Graceless actions*.

Fourthly, Ponder then with what Face darest thou offer to touch so *holy* a *Body* with such *defiled Hands*? Or to drink such *precious Blood* with so *lewd* and *lying* a *Mouth*? Or to lodge so *blessed* a *Guest* in so *unclean* a *Stable*? For if the *Ben-Shemites* were slain but for looking *irreverently* into the *Ark of the Old-Testament*, what Judgment may'st thou justly expect, who with such *impure* eyes and heart are come to see and receive the *Ark of the New-Testament*, in which dwelleth all the fulness of the *God-head Bodily*.

If *Uzzab*, for but touching (though not without zeal) the *Ark of the Covenant*, was stricken with *sudden Death*; what *Stroke of Divine Judgment* may'st thou not fear, that so rudely, with *unclean Hands*, dost presume to handle the *Ark of the Eternal-Testament*, wherein are hid all the *Treasures of Wisdom and Knowledge*?

If *John Baptist* (the holiest Man that was born of a Woman) thought himself *unworthy* to bear

his Shoes; ^u O Lord, how unworthy is such a prophane Wretch, as I am, to eat his holy Flesh, and drink his precious Blood!

If the blessed Apostle Saint Peter, seeing but a glimpse of Christ's Almighty Power, thought himself unworthy to stand in the same Boat with him; how unworthy art thou to sit with Christ at the same Table, where thou mayest behold the Infiniteness of his Grace and Mercy displayed?

If the ^w Centurion, thought that the Roof of his House was not worthy to harbour so Divine a Guest; what Room can there be fit under thy Ribs for Christ's Holiness to dwell in?

If the Bloody-issued sick woman feared to touch the Hem of his Garment; how should'st thou tremble to eat his Flesh, and to drink his all-healing-Blood?

Yet if thou comest humbly, in Faith, Repentance, and Charity, abhorring thy Sins past, and purposing unfeignedly to amend thy Life henceforth; let not thy former sins, affright thee, for they shall never be laid unto thy charge; and this Sacrament shall seal unto thy Soul, That all thy Sins, and the Judgments due unto them are fully Pardoned, and clean washed away by the Blood of Christ. For this Sacrament was not ordained for them who are perfect, but to help penitent Sinners unto Perfection. ^x Christ came not to call the Righteous, but Sinners to Repentance. And he saith, that the whole need not the Physician, but they that are sick. Those hath Christ called; and when they came, them hath he ever helped. Witness the whole Gospel, which testifieth, That not

^u Matth. 3. 11. ^w Matth. 8. 8. ^x Matth. 9. 12, 13. Matth. 11. 28.

one Sinner who came to Christ for *Mercy*, went ever away without his Errand. Bathe thou likewise thy sick-Soul in this *Fountain of Christ's Blood*, and doubtless, according to his Promise, *Zach. 13. 1.* thou shalt be healed of all thy Sins and Uncleanness. Not *Sinners* therefore, but they who are *unwilling* to repent of their Sins, are debarred this Sacrament.

Fifthly, Meditate, that Christ left this Sacrament unto us as the chief Token and Pledge of his *Love*, not when we would have made him a King, *John 6. 13.* (which might have seemed a Requital of Kindness) but when *Judas* and the High-Priests were conspiring his Death, (therefore wholly of his meer Favour.) When *Nathan* would shew *David* how entirely the poor Man loved his *Ew-Lamb* that was killed by the Rich Man, he gave her (saith he) to eat of his own Morsels, and of his own Cup to drink, *2 Sam. 12. 3.* And must not then the Love of Christ to his Church be unspeakable, when he gives her his own *Flesh* to eat, and his own *Blood* to drink, for her spiritual and Eternal Nourishment? If then there be any Love in thine Heart, take the *Cup of Salvation* into thy Hand, and pledge his Love with Love again, *Psal 116. 11.*

Sixthly, When the Minister beginneth the holy Consecration of the Sacrament, then lay aside all Praying, Reading, and all other Cogitations whatsoever; and settle thy Meditations only upon those *holy Actions* and *Rites*, which according to *Christ's* Institution, are used in and about the holy Sacrament: For it hath pleased God (considering our Weakness) to appoint those Rites as means, the better to lift up our Minds to the serious Contemplation of his *Heavenly Graces*.

When

When therefore thou seest the Minister putting apart Bread and Wine on the Lord's Table, and consecrating them by Prayer, and the Rehearsal of Christ's Institution, to be a holy Sacrament of the blessed Body and Blood of Christ; then meditate how God the Father, of his meer Love to Mankind, set apart, and sealed his only-begotten Son to be the all-sufficient Means and only Mediator, to redeem us from Sin, and to reconcile us to his Grace, and to bring us to his Glory.

When thou seest the Minister break the Bread being blessed, thou must meditate, that Jesus Christ, the Eternal Son of God, was put to death, and his blessed Soul and Body (with the sense of God's Anger) broken asunder for thy Sins, as verily as thou now seest the holy Sacrament to be broken before thine eyes. And wicah call to mind the heinousness of thy Sins, and the greatness of God's hatred against the same, seeing God's Justice could not be satisfied but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, * *That the King*, (who is the Master of the Feast) *stands at the Table to see his Guests*, and looketh upon thee whether thou hast on thee thy † *Wedding-Garment*. Think also that all the holy ^a *Angels* that attend upon the *Elect* in the Church, and ^b *do desire to behold the Celebration of those holy Mysteries*, do observe thy Reverence and Behaviour. Let thy Soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this, or the like short Soliloquy unto Christ.

* Matth. 22. 11. † This Wedding-Garment is Righteousness and true Holiness. Rev. 19. 8. Eph. 4. 24. ^a 1 Cor. 11. 10. ^b 1 Pet. 1. 12.

A sweet Soliloquy to be said betwixt the Consecration and Receiving of the Sacrament.

[*Is it true indeed, that God will dwell ^c on Earth? behold, the Heaven, and the Heaven of Heavens are not able to contain thee! How much more unable is the Soul of such a sinful Carriff as I am, to receive thee?*

But seeing it is thy blessed Pleasure to come thus to ^d Sup with me, and to ^e Dwell in me, I cannot for joy but burst out and say, *What is Man that thou art so mindful of him, and the Son of Man that thou visitest him? What Favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess that I am in the wretchedness of my Nature: I am in a Word, a carnal Creature, whose very Soul is ^f sold under sin; a wretched Man, compassed about with ^g a Body of Death. Yet, Lord, seeing thou ^h callest here I come; and seeing thou callest Sinners, I have thrust myself in amongst the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my Soul? Thou hast cured many, but never didst thou meet with a more miserable Patient; for I am more Leprous than Gehazi, more unclean than Magdalen, more blind in Soul than Bartimeus was in Body; for I have lived all this while, and never seen the true Light of thy Word. My Soul runs with a greater Flux of Sin, than was the Hemorrhoidal Issue of Blood: Mephibosheth was not more lame to go,*

^c 1 Kings 8. 27. ^d Rev. 3. 20. ^e John 14. 23. ^f Rom. 7. 14. ^g Verse 24. ^h Mat. 9. 13. Mat. 11. 28.

than my Soul is to walk after thee in *Love*: *Fero-boam's* Arm was not more withered to strike the Prophet, than my *Hand* is maimed to relieve the Poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their *Sins* and *Sores*; yet, Lord, so abundant is thy *Grace*; so great thy *Skill*, that, if thou wilt, thou canst with a *Word* forgive the one, and heal the other: And why should I doubt of thy *GoodWill*; when to save me, will cost thee now but one loving *Smile*, who didst shew thyself so willing to redeem me, though it should cost thee all thy heart-blood; and now offerest so graciously unto me the assured *Pledge* of my Redemption, by thy *Blood*? *Who am I, O Lord God?* And what is my Merit, that thou hast bought me with so dear a *Price*? It is merely thy *Mercy*; and I, O Lord, ^k am not worthy of the least of all thy *Mercies*; much less to be a partaker of this holy Sacrament, the greatest *Pledge* of the greatest *Mercy*, that ever thou didst bestow upon those *Sons of Man* whom thou lovest. How might I, in respect of mine own Unworthiness, cry out for *Fear*, at the sight of thy holy Sacrament; as the *Philistines* did, ^l when they saw the *Ark of God* come into the *Assembly*! *Wo* now unto me a *Sinner*! but that thy *Angel* doth comfort me, as he did the *Woman*: ^m *Fear thou not, for I know that thou seekest Jesus which was Crucified*. It is thou indeed that my soul seeketh after. And here thou offerest thyself unto me in thy blessed Sacrament. If therefore *Elizabeth* thought herself so much honoured at thy ⁿ Presence in the *Womb* of thy blessed Mother, that the *Babe* sprang in her

ⁱ 2 Sam. 7. 18. ^k Gen. 32. 10. ^l 1 Sam. 5. 7. ^m Mat. 28. 5. ⁿ Luke 1. 43, 44.

Belly for joy; how should my Soul leap within me for Joy, now that thou comest by thy *holy Sacrament* to dwell in my heart for ever! Oh what an honour is this, not that the Mother of my Lord, but my Lord himself, should come thus to visit me! Indeed, Lord, I confess with the faithful *Centurion*, that I am not worthy that thou should'st come under my Roof; and that if thou didst but speak the Word only, my Soul should be saved. Yet seeing it hath pleased the Ricks of thy Grace, for the better strengthening of my Weakness, to seal thy Mercy unto me, by thy visible Sign, as well as by thy visible Word; in all thankful Humility my Soul speaks unto thee with the Blessed Virgin: *p* Behold the Handmaid of the Lord, be it unto me according to thy Word. *q* Knock thou, Lord, by thy Word and Sacraments, at the Door of my Heart; and I will, like the *Publican*, with both my Fists, knock at my Breast as fast as I can, that thou may'st enter in; and if the Door will not open fast enough, break it open, O Lord, by thine Almighty Power, and then enter in, and dwell there for ever, that I may have cause with *Zacchæus*, to acknowledge, that *this Day Salvation is come into mine House*. And cast out of me whatsoever shall be offensive unto thee; for I resign the whole Possession of my Heart unto thy sacred Majesty, intreating, that I may not live henceforth, but that thou may'st live in me, speak in me, walk in me; and so govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee: That finishing my Course in the Life

p Matth. 8. 8. *q* Luke 1. 38. *r* Rev. 3. 20. *s* Luke 18. 13. *t* Luke 19. 9.

of Grace, I may afterwards live with thee forever in the Kingdom of Glory. Grant this, *O Lord Jesus*, for the Merits of thy Death and Blood-shedding. *Amen.*

When the Minister bringeth towards thee the Bread thus blessed and broken; and offering it unto thee, bids thee take, eat, &c. then meditate, that *Christ himself* cometh unto thee, and both offereth and giveth indeed unto thy Faith his very Body and Blood, with all the Merits of his Death and Passion, to feed thy Soul unto *Eternal Life*; as surely as the Minister offereth and giveth the outward Signs, that feed thy Body unto this temporal Life. The Bread of the Lord is given by the Minister; but the Bread which is the Lord, is given by *Christ himself*.

When thou takest the Bread at the Minister's hand, to eat it, then rouse up thy Soul to apprehend *Christ by Faith*; and to apply his Merits to heal thy Miseries. Embrace him as sweetly with thy Faith in the Sacrament, as ever *Simeon* hugged him with his Arms in his Swadling-Clouts.

As thou eatest the Bread, imagine that thou see'st *Christ hanging upon the Cross*, and by his unspeakable Torments fully satisfying God's Justice for thy sins, and strive to be as verily partaker of the *Spiritual Grace*, as of the *Elemental signs*. For the Truth is not absent from the Sign; neither doth Christ deceive, when he saith, ⁿ *This*

ⁿ Christ calls it his Body, not the Sign of his Body, because this Sacrament was instituted not only to signify, but also to communicate the Spiritual Graces that they represent; and by the Signs to draw our Minds to the Graces signified. So *Euthymius* in *Matth. 19. August.* in *Psalm 98.* speaking in the Person of Christ: The Disciples did not eat Christ Corporally and Substantially in the first Institution; no more do we in the Reiteration of the same Supper.

is my Body; but he giveth himself indeed to every Soul that *spiritually* receives him by Faith. For as ours is the same Supper which Christ Administred; so is the same Christ verily present at his own Supper, not by any *Papal Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the Faithful unto eternal Life; not by *coming down* out of Heaven unto thee, but by *lifting thee up* from the Earth unto him. According to that old saying, *Sursum corda*, Lift up your hearts: And, *where the Carcase is, thither will the Eagles resort*, Matth. 24.

When thou seest the Wine brought unto thee apart from the Bread, then remember, That the Blood of Jesus Christ was as verily separated from his Body upon the Cross, for the remission of thy Sins: And that this is the Seal of the New-Covenant which God hath made, to forgive the Sins of all penitent Sinners that believe in the merits of his Blood-shedding. For the Wine is not a Sacrament of Christ's Blood contained in his Veins, but as it was shed out of his Body upon the Cross, for the remission of the sins of all that ^x believe in him.

As thou drinkest the Wine, and pourest it out of the Cup into thy Stomach, meditate and believe, That by the merits of that Blood, which Christ shed upon the Cross, all thy Sins are as verily forgiven as thou hast now Drunk this Sacramental Wine, and hast it in thy Stomach. And in the instant of Drinking, settle thy Meditation upon Christ as he hanged upon the Cross; as if like Mary and John, thou didst see him nailed, and his Blood running down his blessed Side, out of that ghastly Wound which the Spear made in his

innocent Heart; wishing thy mouth closed to his Side, that thou mightest receive that *precious Blood* before it fell to the *dusty Earth*. And yet the *actual drinking* of that *real Blood* with thy Mouth, would be nothing so *y effectual* as this *Sacramental drinking* of that Blood *spiritually by Faith*.

For one of the Soldiers might have drank that, and been still a Reprobate; but whosoever drinketh it *spiritually by Faith* in the Sacrament, shall surely have the *Remission* of his Sins and *Life everlasting*.

As thou feelest the *Sacramental Wine* which thou hast drank, *warming* thy cold Stomach; so endeavour to feel the *Holy Ghost cherishing* thy Soul in the joyful assurance of the Forgiveness of all thy Sins, by the Merits of the blood of *Christ*. And to this end God giveth every faithful Soul, together with the *Sacramental Blood*, the *Holy Ghost* to drink. ² *We are all made to drink into one Spirit*. And so lift up thy Mind from the Contemplation of *Christ*, as he he was *Crucified upon the Cross*, to consider how he now ^a *sits in Glory at the right-hand of his Father*, making ^b *Intercession* for thee, by presenting to his Father the *unvaluable Merits* of his Death, which he once suffered for thee, to appease his Justice for the sins which thou dost *daily* commit against him.

After thou hast eaten and drank both the Bread and Wine, labour, that as those *Sacramental Signs* do turn to the nourishment of thy Bo-

^y If Remission of Sins and eternal life had been appropriated to the drinking of the real Blood, doubtless *John* and *Mary* would have made means to have drank it: But *John* ascribes the Vertue to the believing that it was shed.

² 1 Cor. 12. 13. ^a Rom. 8. 34. ^b Heb. 7. 25. Heb. 9. 24.

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dy, and by the digestion of *Heat* become one with thy Substance: So by thy operation of *Faith*, and the *Holy Ghost*, thou may'st become one with *Christ*, and *Christ* with thee; and so may'st feel thy * *Communion with Christ confirmed*, and increased daily more and more. That as it is impossible to separate the Bread and Wine, digested into the Blood and Substance of the Body; so it may be more impossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

Lastly, As the Bread of the Sacrament, tho' consisted of many *Grains*, yet makes but one *Bread*; so must thou remember, That though all the Faithful are many, yet are they all but one *mystical Body* whereof *Christ* is *Head*. And therefore thou must love every Christian as thyself, and a *Member of thy Body*.

Thus far of the Duties to be done at the Receiving of the Holy Sacrament, called *Meditation*.

3. Of the Duties which we are to perform after Receiving of the Holy Communion, called *Action or Practice*.

THE Duty which we are to Perform after the Receiving of the *Lord's-Supper*, is call'd *Action or Practice*; without which, all the rest will minister unto us no Comfort.

The *Action* consists of two sorts of Duties: First, such as we are to perform in the *Church*, or else, after that we are gone *Home*.

Those that we are to perform in the *Church*, are either *several*, from our own *Souls*, or else *jointly* with the *Congregation*.

The several Duties which thou must perform

* 1 Cor. 19. 17.

from thine own Soul, are Three: First, Thou must be careful (that forasmuch as Christ now dwelleth in thee,) to entertain him in a clean Heart, and with pure Affection; for the most Holy will be holy with the holy: For if Joseph of Arimathea, when he had begged of Pilate his dead Body, to bury it, wrapped it in sweet Odours, and fine Linnen, and laid it in a new Tomb; how much more should'st thou lodge Christ in a new Heart, and perfume his Rooms with the a Odoriferous Incense of Prayers, and all pure Affections! If God required Moses to provide a Pot of pure Gold to keep the Manna that fell in the Wilderness; what a pure Heart should'st thou provide to receive this Divine Manna that is come down from Heaven?

And as thou camest sorrowing like ^{the} Joseph and Mary, to seek Christ in the Temple; so now having there found him in the midst of his Word and Sacraments, be careful with Joy to carry him home with thee, as they did.

And if the Man that found but his lost sheep ^{rejoiced} so much, how canst thou, having found the Saviour of the World, but rejoice much more?

Secondly, Thou must offer the Sacrifice of a private Thanksgiving unto God, for this inestimable Grace and Mercy: For as this Action is common unto the whole Church; so it is applied particularly to every one of the Faithful in the Church; and for this particular Mercy, every Soul must joyfully offer up a particular Sacrifice of Thanksgiving. For if the Wise-Men rejoiced so much, when they saw the Star which conducted them unto Christ; and worshipped him so

devoutly when he lay a *Babe* in the *Manger*; and offered unto him their *Gold, Myrrh* and *Frankincense*; how much more shouldst thou rejoice, now that thou hast both seen and received this *Sacrament* which guideth thy *Soul* unto him, where he sitteth at the *Right hand* of his *Father* in *Glory*? And thither lifting up thy *Heart*, adore him, and offer up unto him the *Gold* of a pure *Faith*, the *Myrrh* of a mortified *Heart*, and this or the like *Sweet-Incense* of *Prayer* and *Thanksgiving*.

A Prayer to be said after the Receiving of the Communion.

WHAT shall I render unto thee (O blessed Saviour) for all these Blessings which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce express them? Whereas thou mightst have made me a *Beast*, thou madst me a *Man* after thine own *Image*. When by *Sin* I had lost both thine *Image*, and myself, thou didst renew in me thine *Image* by thy *Spirit*, and didst redeem my *Soul* by thy *Blood* again: And now thou hast given unto me thy *Seal* and *Pledge* of my *Redemption*; nay, thou hast given thyself unto me, O *Blessed Redeemer*! Oh what an inestimable *Treasure* of *Riches*, and overflowing *Fountain* of *Grace*, hath he got, who hath gained thee! No *Man* ever touched thee by *Faith*, but thou didst heal him by *Grace*; for thou art the *Author* of *Salvation*, the *Remedy* of all *Evils*, the *Medicine* of the *Sick*, the *Life* of the *Quick*, and the *Resurrection* of the *Dead*. Seemed it a small Matter unto thee to appoint thy holy *Angels* to attend upon so vile a *Creature* as I am; but that thou wouldst enter thyself into my *Soul*, there

to preserve, nourish and cherish me unto life everlasting.

If the Carcase of the * *dead Propbet* could revive a *dead Man* that touched it; how much more shall the *living Body of the Lord of all Prophets* quicken the Faithful, in whose Heart he dwelleth? And if thou wilt raise my Body at the *last Day* out of the Dust; how much more wilt thou now revive my Soul which thou hast sanctified with thy Spirit, and purified with thy Blood? O Lord, what could I more desire, or what could'st thou more bestow upon me, than to give me thy Body for Meat, thy Blood for Drink, and to lay down thy Soul for the Price of my Redemption? Thou, Lord, endured'st the Pain, and I do reap the Profit: I received Pardon, and thou did'st bear the Punishment. Thy Tears were my Bath, thy Wounds my Weal, and the Injustice done to thee, satisfied for the Judgment which was due to me. Thus by thy Birth thou art become my Brother, by thy Death my Ransom, by thy Mercy my Reward, and by thy Sacrament my Nourishment. O Divine Food! by which the Sons of Men are transformed into the Sons of God; so that Man's Nature dieth, and God's Nature liveth and ruleth in us. Indeed all Creatures wondred, that the Creator would be inclosed nine Months in the Virgin's Womb; (though her Womb being replenished with the Holy Ghost, was more splendid than the Starry-Firmament;) but that thou should'st thus humble thyself to dwell for ever in my Heart, which thou found'st more unclean than a Dungbill; it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy Free-Grace and mere Pleasure thus to enter, and to dwell in my

Heart I would to God that I had so pure a Heart as my Heart could wish to entertain thee. And who is fit to entertain Christ? Or who, tho' invited, would not choose with Mary rather to kneel at thy Feet, than presume to sit with thee at thy Table? Though I want a pure Heart for thee to dwell in, yet weeping Eyes shall never be wanting to wash thy blessed Feet, and to lament my filthy Sins. And albeit I cannot weep so many Tears as may suffice to wash thy holy Feet; yet Lord, it is sufficient that thou hast shed Blood enough to cleanse my Sinful Soul. And I am fully (O Lord) assured, that all the dainty Fare, wherewith the disdainful Pharisee entertained thee at his Table, did not so much Please thee as those Tears which penitent Mary poured under the Table. I would therefore wish, with Jeremy, that my Head were a Fountain of Tears that seeing I can by no means yield sufficient Thanks for thy Love to me; yet I might by continual Tears, testify my Love unto thee. And though no Man is worthy of so infinite a Grace, yet this is my Comfort, That he is worthy whom thou in Favour accountest worthy. And seeing that now of thy meer Grace thou hast counted me (among other thy Chosen) worthy of this unspeakable Favour, and sealed by thy Sacrament the assurance of thy Love, and the Forgiveness of my Sins: O Lord, confirm thy Favour unto thy Servant; and say of me as Isaac did of Jacob, *I have blessed him, therefore he shall be blessed.* And that I may say unto thee with David, *Thou, O Lord, hast blessed my Soul, and made it thy House.*

and it shall be blessed for ever. And seeing it pleased thee ^h to bless the House of Obed-Edom, and all his Household, whilst the Ark of the Lord remained in his House; I doubt not, but thou wilt much more bless my Soul and Body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own Good-Will to enter under my roof, and to dwell for ever in my poor Cottage. Bless me, O Lord, so that my Sins may wholly be remitted by thy Blood, my Conscience sanctified by thy Spirit, my Mind enlightened by thy Truth, my Heart guided by thy Spirit, and my Will in all things subdued to thy blessed Will and Pleasure. Bless me with all Graces which I want, and increase in me those good Gifts which thou hast clearly bestowed upon me. And seeing that I hold thee not by the Arms, as Jacob wrestling, without me; but inwardly dwelling by Faith, within me; surely, Lord, ⁱ I will never let thee go, unless thou bless me, and give me a new Name, a new Heart, a new Spirit, and Strength by the Power of God, to prevail over Sin and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou didst from Jacob, because the Day Breaketh, and thy Grace beginneth to dawn and appear. But I from my Soul humbly with the *Emanuel*, intreat thee, O sweet Jesus, to abide with me, because it draweth towards Night. For the Night of Temptation, the Night of Tribulation; yea, my last long Night of Death approacheth, O blessed Saviour, stay with me therefore, now and ever. And ^k if thy Presence go not home with me, carry me not from hence. Go with me, and live with me, and let

^h 2 Sam. 6. 11, 12. ⁱ Gen. 32. 24, &c. ^k Exod. 33. 14.

neither Death nor Life separate me from thee: Drive me from myself, draw me unto thee: Let me be sick, but sound in thee; and in my Weakness let thy Strength appear. Let me seem as dead, that thou alone may'st be seen to live in me; so that all my Members may be but Instruments to act thy Motions. ^l Set me as a Seal upon thine Heart; and let thy Zeal be settled upon mine, that I may be out of Love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this Favour to sit at thy Table, to receive this Sacrament in thy House of Grace; so I may hereafter, through thy Mercy, be received ^m to eat and drink at thy Table in thy Kingdom of Glory. And for thy Mercy, I do here with the four Beasts, and twenty-four Elders, cast myself down before thy Throne of Grace, acknowledging, that it is thou that hast ⁿ redeemed me with thy Blood: and that Salvation cometh only from thee. And therefore ^o unto thee I do yield all Praise and Glory, and Wisdom, and Thanks, and Honour, and Power, and Might, and Majesty, O my Lord, and my God, for evermore. Amen.

Thirdly, Seeing Christ hath sacrificed himself for thee, (and all that thou can'st give is too little) therefore thou must offer thyself to be a ^p living Holy and acceptable Sacrifice unto God, by serving him in ^q Righteousness and Holiness all thy Days. Thus Tertullian witnesseth, That in his time a Christian was known from another Man, only by the Holiness and Uprightness of his Life.

^l Cant. 8. 6. ^m Luke 22. 40. ⁿ Rev. 5. 9. ^o Chap. 7. 10, 11, 12. ^p Rom. 12. 1. ^q Luke 1. 75.

2. *Of the Duties which we are to do after the Communion, jointly with the Congregation.*

THE Duties to be performed jointly with the Church, are Three. First, *Publick Thanksgiving*, both by *Prayers*, and *singing of Psalms*. Thus Christ himself and his Apostles did. Secondly, *Jyning with the Church*,^b in giving (every Man according to his Ability) towards the Relief of the Poor. This was the manner of the *Primitive Churches*, to make *Collections* and *Love-Feasts* after the *Lord's Supper*, for the Relief of the poor Christians. Thirdly, when Thanks and Praise is ended, then with all Reverence to stand up and receive the *Blessing of God*, by the Mouth of his *Minister*, and to receive it as if thou didst hear *God himself* pronouncing it unto thee from Heaven. For by their *Blessing*^c *God doth bless his People*.

Thus far of the Duties to be practised in the Church.

The Duties, which thou art to practise after that thou art departed home, are Three. First, to observe diligently, whether thou hast truly received Christ in the Sacrament. Which thou may'st thus easily perceive; for seeing^d *his Flesh is Meat indeed, and his Blood is Drink indeed*, and that he is so full of *Grace*, that no Man ever touched him by *Faith*. but he received *Virtue* from him; it cannot possibly be, that if thou hast eaten his *Flesh*, or drunk his *Blood*, but thou

^a Mat. 26. 30. Which is probable to have been the 123
^b 1 Cor. 16. 1. Rom. 15. 25. ^c Num. 6. 23, 27.
^d John 6. 55.

thalt receive Grace, and Power to be cleansed from thy Sins and Filthiness. For if the *Hemorrhoeise* that did but touch his Garment, had her bloody-Issue that continued so long, forthwith stanch'd; how much more will the bloody-Issue of thy Sins be stanch'd, if thou then hast truly eaten and drunk the very Flesh and Blood of Christ! But if thy Issue still runneth, thou may'st justly suspect thou hast never yet truly touch'd Christ.

Secondly, seeing thou hast now reconciled thyself to God and renewed thy Covenant, and vowed Newness and Amendment of Life; thou must therefore have a special care, that thou dost not yield to commit thy former Sins any more; knowing, that the * *unclean Spirit*, if ever he can get into thy Soul again, after that it is swept and garnished, he will enter by forcible Possession with seven other Devils, worse than himself. So that the end of that Man shall be worse than his beginning. Be ye not therefore like the Dog † that returns to his Vomit, or the washed Sow that walloweth in the Mire again. And return not to thy Malice, like to the Adder, who laying aside her Poison while she drinks, takes it up again when she hath done. But when either the Devil or thy Flesh, shall offer to tempt and move thee to relapse into thy former Sins; answer them as the Spouse doth in the Canticles, * *I have put off my Coat* (of my former Corruption) *how shall I put it on? I have washed my Feet, how shall I defile them again?*

Lastly, if ever thou hast found either Joy or Comfort in receiving the Holy Sacrament, let it

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appear by the eager Desire of Receiving it often again. For the Body of Christ, as it was ¹ anointed with the Oil of Gladness above his Fellows; so doth it yield a sweeter Saviour than all the Ointments of the World: The fragrant smell whereof allureth all Souls who have once tasted the Sweetness thereof, ever after to desire oftner to taste thereof again. ² Because of the Saviour of thy good Ointments, therefore do the Virgins love thee. O ³ taste therefore often, and see how good the Lord is, saith David. This is the Commandment of Christ himself, do this in Remembrance of me; and in doing this, thou shalt shew thyself best mindful and thankful for his Death. For as oft as ye shall eat this Bread, and drink this Cup, ye shall shew the Lord's Death until he come. And let this be the chief End whereunto both thy Receiving and Living tendeth; that thou may be a holy Christian, ⁴ zealous of Good Works, purged from Sin, to live soberly, righteously, and Godly in this present World; that thou mayest be acceptable to God, profitable to thy Brethren, and comfortable unto thine own Soul.

Thus far of the manner of glorifying God in thy Life.

Now followeth the Practice of Piety in glorifying God in the time of Sicknes, and when thou art called to die in the Lord.

AS soon as thou perceivest thyself to be visited with any Sicknes, meditate with thyself;

^r Psal. 45. 7. Heb. 1. 6. ^s Cant. 1. 3. ^t Psal. 34. 8.
^u Tit. 2: 12, 14.

1. That ^a Misery cometh not forth of the Dust, neither doth Affliction spring out of the Earth. Sickness comes not by Hap or Chance (as the ^b Philistines supposed that their Mice and Emrods came) but from Man's Wickedness, which as Sparkles breaketh out. Man suffereth (saith ^c Jeremy) for his Sins. Fools (saith ^d David) by reason of their Transgressions, and because of their Iniquities are afflicted. As therefore Solomon adviseth a Man to carry himself towards an earthly Prince; ^e If the Spirit of him that ruleth rise up against thee, leave not thy Place; for Gentleness pacifieth great Sins: So counsel I thee to deal with the Prince of Princes; If the Spirit of him that ruleth Heaven and Earth rise up against thee, let not thy Heart despair, for Repentance pacifieth great Sins. And ^f whosoever returneth in his Affliction to the Lord God of Israel, and seeks him, he will be found of him.

2. ^g Shut to thy Chamber-Door; ^h Examine thine own Heart upon thy Bed; ⁱ Search and try thy ways. Search as diligently for thy Capital Sin as ^k Joshua did for Achan, till thou findest it: For albeit God, when he beginneth to chasten his Children, hath respect to all their Sins; yet when his Anger is incensed, he chiefly taketh occasion to chasten, and enter with them into Judgment, for some one grievous Sin wherein they have lived without Repentance.

3. When thou hast thus considered all thy Sins, Put thyself before the Judgment-seat of God, as a Felon or Murderer standing at the Bar of an earthly Judge; and with Grief and

^a Job. 5. 6. ^b 1 Sam. 6. 9. ^c Lam. 3. 39. ^d Psal. 107.

17. ^e Eccles. 10. 4. ^f 2 Chron. 15. 4. ^g Matth. 6. 6.

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appear by the eager Desire of Receiving it often again. For the Body of Christ, as it was ^r anointed with the Oil of Gladness above his Fellows; so doth it yield a sweeter Savour than all the Ointments of the World: The fragrant smell whereof allureth all Souls who have once tasted the Sweetness thereof, ever after to desire oftner to taste thereof again. ^t Because of the Savour of thy good Ointments, therefore do the Virgins love thee. O ^u taste therefore often, and see how good the Lord is, saith David. This is the Commandment of Christ himself, do this in Remembrance of me; and in doing this, thou shalt shew thyself best mindful and thankful for his Death. For as oft as ye shall eat this Bread, and drink this Cup, ye shall shew the Lord's Death until he come. And let this be the chief End whereunto both thy Receiving and Living tendeth; that thou may be a holy Christian, ^u zealous of Good Works, purged from Sin, to live soberly, righteously, and Godly in this present World; that thou may'st be acceptable to God, profitable to thy Brethren, and comfortable unto thine own Soul.

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Sorrow of Heart *confess* unto God all thy known Sins, especially thy Capital Offences, wherewith God is chiefly displeased. Lay them open, with all the Circumstances of the *Time, Place* and *Manner* how they were committed, as may most serve to aggravate the *heinousness* of thy Sins, and to shew the *Contrition* of thy Heart for the same. Lift up thine Hand, and acknowledge thyself before the righteous Judge of Heaven and Earth, guilty of Eternal Death and Damnation for those thy heinous Sins and Transgressions. And having thus *accused* and *judged* thyself, cast down thyself before the ⁹ *Footstool* of his Throne of Grace; assuring thyself, that whatsoever the * *Kings* of Israel be, yet the God of Israel is a Merciful God: And cry unto him from a penitent and faithful Heart, for Mercy and Forgiveness, as eagerly and earnestly as ever thou knewest a Malefactor, being to receive his Sentence, crying unto the Judge for Favour and Pardon; vowing Amendment of Life, and (by the Assistance of his Grace) never to commit the like Sin any more. All which thou may'st do in these or the like Words.

A Prayer when one begins to be sick.

O Most Righteous Judge, yet in JESUS CHRIST my gracious Father; I, wretched Sinner! do here return unto thee (though driven with Pain and Sickness) like the *Prodigal Child* with Want and Hunger. I acknowledge that this Sickness and Pain comes not by blind Chance or Fortune, but by thy Divine

⁹ Psal. 99. 5. Heb. 4. 16. 1 Kings 20. 31.

Providence and special Appointment: It is the Stroke of thy heavy Hand, which my Sins have justly deserved; and * *the things that I feared, are now fallen upon me.* Yet I do well perceive, That † *in wrath thou remembrest Mercy,* when I consider how many and how heinous are my Sins, and how few and easie are thy Corrections. Thou might'st have stricken me with some fearful and sudden Death, whereby I should not have had either Time or Space, to have called upon thee for Grace and Mercy; and so I should have perished in my Sins, and have been for ever condemned in Hell.

But thou, O Lord, visitest me with such a Fatherly Chastisement, as thou usest to visit thy dearest Children whom thou best lovest; giving me (by this Sicknes) both Warning and Time to Repent, and to sue unto thee for Grace and Pardon. I take not therefore, O Lord, this thy Visitation as any Sign of thy Wrath or Hatred; but as an assured Pledge and Token of thy Favour and Loving-kindness, whereby thou dost with thy temporal Judgements, draw me to || *judge of myself,* and to *repent of my wicked Life,* that I should not be condemned with the godless and unrepenting World. For thy holy Word assures me, That *whom thou lovest, thou thus chastenest;* and that *thou scourgest every son that thou receivest.* That if I endure thy chastening, *thou offerest thyself unto me as unto a son;* and that all that continue in sin, and yet escape without correction (whereof all thy Children are partakers) are bastards and not sons; and that thou chastenest me for my profit, that I may be

* Job 3. 25. † Hab. 3. 2. || 1 Cor. 11. 31. a Heb. 12. 9, 7, &c.

a partaker of thy business. O Lord, how full of Goodness is thy Nature, that hast dealt with me so graciously in the time of my Health and Prosperity; and now being provoked by my Sins and Unthankfulness, hast such fatherly and profitable Ends, in inflicting upon me this Sickness and Correction!

I confess, Lord, that thou dost justly afflict my Body with Sickness, for my Soul was sick before of a long Prosperity, and surfeited with Ease, Peace, Plenty and Fulness of Bread. And now, O Lord, I lament and mourn for my Sins: I acknowledge my Wickedness, and mine Iniquities are always in my sight. Oh, what a wretched Sinner am I, void of all Goodness by Nature and full of Evil by sinful Custom! Oh, what a World of Sin have I committed against thee, whilst thy long-sufferance expected my Conversion, and thy Blessings wooed me to Repentance! Yet, O my God, seeing it is thy Property more to respect the Goodness of thine own Nature, than the Deserts of Sinners; I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the Merits of that all-saving Death, which he hath voluntarily suffered for all which believe in him: Have mercy upon me, according to the multitude of thy Mercies; turn thy Face away from my Sins, and blot out all mine Iniquities: Cast me not out of thy Presence, neither reward me according to my Deserts: For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But thou, O Lord, art the helper of the help-

a Psal. 51. 3. b Psal. 51. 1. c Verse 11. d Psal. 28. 4.

lest, e and in thee the fatherless findeth mercy: For though my Sins be exceeding great, yet thy Mercy, O Lord, far exceedeth them all: Neither can I commit so many, as thy Grace can Remit and Pardon. Wash therefore, O Christ, my Sins with the Virtue of thy precious Blood, especially those Sins, which from a penitent Heart I have confessed unto thee: But chiefly, O Lord, for Christ his sake forgive me. ^f And seeing that of thy Love thou didst lay down thy Life for my Ransome, when I was thine Enemy: Oh! save now the Price of thine own Blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Father's Sight in my behalf. Reconcile me once again, O merciful Mediator, unto thy Father: For though there be nothing in me that can please him; yet I know that in thee, and for thy sake, he is ^g well-pleased with all whom thou acceptest and lovest. And if it be thy blessed Will, remove this Sickness from me, and restore me to my former Health again; that I may live longer to set forth thy Glory, and to be a Comfort to my Friends who depend upon me; and to procure to myself a more settled Assurance of that heavenly Inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall ^h redeem the time, which heretofore I have so lewdly and prophantly spent. And to the end, that I may the sooner and the easier be delivered from this Pain and Sickness; direct me, O Lord, I beseech thee, by thy Divine Providence, to such a Physician and Helper, as that (by thy Blessing upon the Means) I may recover my former Health and Welfare again. And, good Lord, vouchsafe,

e Hos. 14. 3. f Here name that sin which most troubleth thy Conscience. g Matth. 3. 17. h Eph. 5. 16. that

that as thou hast sent this *sickness* unto me, so thou would'st likewise be pleased to send thy *holy Spirit* into my Heart, whereby this present Sickness may be sanctified unto me; that I may use it as thy School, wherein I may learn to know the greatness of my Misery, and the Riches of thy Mercy, that I may be so humbled at the one, that I *despair* not of the other; and that I may so renounce all Confidence of Help in myself, or in any other Creature; that I may only put the whole Rest of my Salvation in thy all-sufficient Merits. And forasmuch as thou knowest, Lord, how weak a Vessel I am, full of Frailty and Imperfections; and that by Nature I am angry and froward under every Cross and Affliction: O Lord, who art the *Giver of all good Gifts*, arm me with Patience to endure thy blessed Will and Pleasure, and of thy Mercy *lay no more upon me*, than I shall be able to endure and suffer. Give me grace to behave myself in all Patience, Love and Meekness, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good Counsels and Consolations from them; and that they may likewise see in me such a good Example of *Patience*, and hear from me such godly Lessons of *Comfort*, as may be Arguments of my Christian Faith and Profession; and Instruction unto them, how to behave themselves when it shall please thee to visit them with the like Affliction of Sickness. I know, O Lord, I have deserved to die; and I desire not longer to live, than to amend my wicked Life, and in some better measure to set forth thy Glory. Therefore, O Father, if it be thy blessed Will, restore me to Health again,

and grant me a longer Life. But if thou hast, according to thy eternal Decree, appointed by this Sicknesse to call for me out of this transitory Life; I resign myself into thy Hands, and holy Pleasure; *thy blessed Will be done*, whether it be by Life or by Death. Only I beseech thee, of thy mercy forgive me all my Sins, and prepare my poor Soul, that by a true Faith, and unfeigned Repentance, she may be ready against the Time that thou shalt call for her out of my Sick and sinful Body. ^m O heavenly Father, who art *the Hearer of Prayers*, bear thou in Heaven this my Prayer; and in this Extremity grant me these Requests, not for any Worthiness that is in me, but for the Merit of thy beloved Son Jesus, my only Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name*. In his Name therefore and in his own Words, I conclude this my imperfect Prayer, saying, *Our Father which art in Heaven, Hallowed be thy Name, &c.*

Having thus reconciled thyself unto God in Christ; **1.** Let thy next Care be to set thy House in Order, as *Esay* advised *King Hezekias*; making thy Last-Will and Testament, (if it be not already made;) if it be made, then peruse it, confirm it, and for avoiding all Doubts and Contention, publish it before Witnesses, that (if God call for thee out of this Life) it may stand in Force and unalterable, as thy Last-Will and Testament, and so deliver it locked or Sealed up in some Box, to the keeping of a faithful Friend, in the Presence of honest Witnesses.

1 Psa. 31. 5. m Psa. 65. 2. 1 Kings 8. 39. n John 16.
23. * Na. 31. 1.

2. But in making thy Testament, take a Religious Divine's Advice, how to bestow thy Benevolence; and some honest Lawyer's Counsel, to continue it according to Law.

Dispatch this before thy Sickness doth increase, and thy Memory decay; lest otherwise thy Testament prove a Dotement, and so be another Man's Fancy, rather than thy Will.

3. To prevent many Inconveniences, let me recommend to thy Discretion two Things.

1. If God hath blessed thee with any competent State of Wealth, make thy Will in thy Health-time. It will neither put thee further from thy Goods, nor hasten thee sooner to thy Death. But it will be a greater Ease to thy mind, in freeing thee from a great Trouble, when thou shalt have most need of Quiet. For when thy House is set in Order, thou shalt be better enabled to set thy Soul in Order, and so dispose of thy Journey towards God.

2. If thou hast Children, give to every one of them a Portion, according to thy Ability, in thy Life-time; that thy Life may seem an Ease, and not a Yoke unto them: Yet so give, as that thy Children may still be beholden unto thee, and not thou unto them. But if thou keep all in thy Hands whilst thou livest, they may thank Death, and not thee, for the Portion that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great Portion of the Goods of this World, and if thou meanest to bestow them upon any charitable or pious Uses, put not over that good Work to the Trust of Others, seeing thou seest how most of other Men's Executors prove almost Executioners. And if Friends be so unfaithful in a Man's Life,

how

how much greater Cause hast thou to distrust their Fidelity after thy *Death*? Lamentable Experience sheweth how many *dead Men's Wills* have of late either been quite concealed, utterly overthrown, or by Cavils and Quirks of Law, frustrated or altered, whereas by the *Law of God*, the Will of the Dead should not be violated, but all his Godly Intentions conscionably performed and fulfilled, as in the Sight of God, who in the *Day of the Resurrection*, will be a just Judge both of the *quick and dead*. And if any thing should hap in his Will to be ambiguous or doubtful, it should be construed as it might come nearest to the Honour of God, and the *honest Intention of the Testator*. But let the Vengeance due to such unchristian Deeds, light on the *Authors* that do them; not on the *Kingdom* wherein they are suffered to be done. And let other rich Men be warned by such wretched Examples, Not so to marry their Minds to their Money, as that they will do no good with their Goods, till Death divorceth them. Considering therefore the shortness of thine own Life, and the uncertainty of others just Dealing after thy Death, in these unjust Days: Let me advise thee (whom God hath blessed with Ability, and an Intent to do good) to become in thy Life-time, thine own Administrator. Make thine own Hands thine Executors, and thine own Eyes thy Overseers; cause thy *Limbs* to give her Light before thee, and not behind thee; and give God the Glory, and thou shalt receive of

a Gal. 3. 15. Heb. 9. 17. b 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 13. 1 Cor. 4. 5.

him

him in ^e due time the ^f Reward, which of his Grace and Mercy he hath promised to thy good Works.

4. Having thus set thy *House* and *Soul* in Order (if the ^g determined Number of thy Days be not expired) God will either have Mercy upon thee, and say, ^h Spare him (O killing Malady) that he go not down into the Pit, for ⁱ have received a Reconciliation: Or else his Fatherly Providence will direct thee to such a Physician, and to such ^k Means, as that by his Blessing upon their Endeavours, thou shalt recover and be restored to thy former Health again. But in any wise take heed that thou, nor none for thee, send unto Sorcerers, Wizards, Charmers, or Inchanters, for help: For this were to leave the God of Israel, and to go to ^l Baalzebub, the God of Ekron, for Help, as did wicked Ahab; and to break thy Vow, which thou hast made with the blessed Trinity in thy Baptism: And be sure that God will never give a Blessing to those Means which he hath accursed; but if he permit Satan to ^m cure thy Body, fear lest it tend to the Damnation of thy Soul. Thou art ⁿ tried, beware.

5. When thou hast sent for the Physician, take heed that thou put not thy Trust rather in the Physician than in thy Lord, as Aha did; of whom it is said, that he sought not to ⁿ the Lord in his Disease, but to the Physician; which is a kind of Idolatry, that will increase the Lord's Anger, and make the Physick received ineffectual. Use therefore the Physician as God's Instrument, and Physick as God's Means. And seeing it is not lawful with-

^e Gal. 6. 9. ^f Matth. 10. 42. Mark 9. 41, &c. Luke 14. 14. and 18. 22. ^g 1 Cor. 13. 58. Rev. 14. 13. ^h Job 14. 5. ⁱ Job 3. 34. ^j 2 Kings 20. 7. & 5. 7, 8, 10. John 9. 7. ^k 2 Kings 1. 2, 3. ^l Lev. 20. 6. Deut. 18. 10. &c. ^m Deut. 13. 3. ⁿ 2 Chron. 16. 12.

out Prayer to use ordinary Food, 1 Tim. 4. 4 much less extraordinary Physick (whose good Effect depends upon the Blessing of God) before thou takest thy Physick, ^o pray therefore heartily unto God to bless it unto thy use, in these or the like Words.

A Prayer before taking of Physick.

O Merciful Father, who art the Lord of Health and of Sicknes, of Life and of Death, who ^p killest and makest alive, who bringest down to the Grave, and raisest up again: I come unto thee as the only Physician who can't cure my Soul from Sin, and my Body from Sicknes. I desire neither Life nor Death, but refer myself to thy most holy Will. For ^q tho' we must needs die, and being dead, our Lives as as water spilt on the Ground, which cannot be gathered up again; yet hath thy gracious Providence (whilst Life remaineth) appointed Means which thou wilt have thy Children to use; and (by the lawful use thereof) to expect thy Blessing upon thine own Means, to the curing of their Sicknes, and restitution of their Health: And now, O Lord, in this my Necessity, I have, according to thine Ordinance, sent for thy Servant (the Physician) who hath prepared for me this Physick, which I receive as Means sent from thy Fatherly Hand: I beseech thee therefore, that, as by thy blessing on a ^r lump of dry Figs thou did'st heal Hezekiah's Sore, that he recovered; and by seven times washing in the ^s River

^o Jer. 8. 22. ^p 1 Sam. 2. 6. ^q 2 Sam. 14. 14. ^r Isa. 38. 21. ^s 2 Kings 25. 14.

of Jordan, didst cleanse Naaman the Syrian of his Leprosie; and didst restore the Man that was blind from his Birth, *e* by anointing his Eyes with Clay and Spittle, and sending him to wash in the Pool of Siloam; and by touching the Hand of *f* Peter's Wife's Mother, didst cure her of her Fever; and didst restore the Woman that *g* touched the Hem of thy Garment, from her bloody Issue: So it would please thee of thine infinite Goodness and Mercy, to sanctifie this Physick to my use, and to give such a Blessing unto it, that it may (if it be thy Will and Pleasure) remove this my Sickness and Pain, and restore me to Health and Strength again. But if the Number of those Days which thou hast ^h appointed for me to live in this Vale of Misery, be at an end; that thou hast sent this Sickness, as thy Messenger, to call me out of this mortal Life; then, Lord, let thy blessed Will be done; for I submit my Will to thy most holy Pleasure. Only I beseech thee, increase my Faith and Patience, and let thy Grace and Mercy be never wanting unto me; but in the midst of all Extremities assist me with thy Holy Spirit, that I may willingly and cheerfully resign up my Soul (the Price of thine own Blood) into thy most gracious Hands and Custody. Grant this, O Father, for Jesus Christ his sake; to whom with thee, and the Holy Ghost, be all Honour and Glory both now and evermore. Amen.

Meditations for the Sick.

WHilst thy Sickness remaineth, use often (for thy Comfort) these few Medita-

e John 9. 6, 7. *f* Mark 8. 15. *g* Matth. 9. 20, &c.
h Job 14. 5.

tions taken from the Ends wherefore God sendeth Afflictions to his Children. Those are Ten:

I. That by Afflictions God may not only correct our Sins past, but also work in us a deeper loathing of our Natural Corruption; and so prevent us from falling into many other Sins, which otherwise we would commit; like a good Father, who suffers his tender Babe to scorch his Finger in a Candle, that he may the rather learn to beware of falling into a greater Fire. So that the Child of God may say with David, *It is good for me that I have been afflicted, that I may learn thy Statutes; for before I was afflicted I went astray, but now I keep thy Word.* And indeed (saith St. Paul) *We are chastened of the Lord, because we should not be condemned with the World.* With one Cross God maketh two Cures; the Chastisement of Sins past, and the Prevention of Sin to come. For though the eternal Punishment of Sin (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ; yet we are not (without serious Judging of ourselves) exempted from the temporal Chastisement of Sin; for this proceedeth only from the Love of God, for our Good. And this is the reason that when Nathan told David, from the Lord, that his Sins were forgiven; yet that the Sword (of Chastisement) should not depart from his House, and that his Child should surely die. For God, like a skilful Physician, seeing the Soul to be poisoned with the settling of Sin; and knowing that the reigning of the Flesh will

* Job 14. 5. / Psal. 119. 71. m Psal. 119. 67. n 1 Cor. 11. 32. o 2 Sam. 12. 10. p Verse 14.

prove the Ruin of the Spirit, ministreth the bitter Pill of Affliction, whereby the Reliques of Sin are purged, and the Soul more soundly cured; the Flesh is subdued, and the Spirit is sanctified. Oh the Odiousness of Sin, which causeth God to chasten so severely his Children, whom otherwise he loveth so dearly!

2. God sendeth Affliction to seal unto us our Adoption: *For every Child whom God loveth, he correcteth: And he is a Bastard that is not corrected.* Yea, it is a sure Note, that where God seeth Sin, and smites not, there he detests and loves not. Therefore it is said, that he suffered the wicked Sons of Ely to continue in their Sins, without Correction, because the Lord would slay them. On the other side, there is no surer Token of God's Fatherly Love, and Care, than to be corrected with some Cross, as oft as we commit any sinful Crime. Affliction therefore is a Seal of Adoption, no Sign of Reprobation. For the purest Corn is cleannest fanned; the finest Gold is ofttest tried, and the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth Affliction to *wean* our Hearts from too much loving this World, and worldly Vanities; and to cause us the more earnestly to desire and long for Eternal Life. For as the Children of Israel (had they not been ill intreated in Egypt) would never have been so willing to go towards Canaan; so (were it not for the Crosses and Afflictions of this Life) God's Children would not so heartily long, and willingly desire for the Kingdom of Heaven. For we see many Epicures that would be content to forego Heaven, on Condition that they might still enjoy their Earthly Pleasures; and (having

never tasted the Joys of a better) how loth are they to depart this Life? whereas the Apostle (that saw Heaven's Glory) ^b tells us, that there is no more comparison betwixt the Joys of *Eternal Life*, and the *Pleasures of this World*, than there is betwixt *the filthiest Dung* and *the Pleasantest Meat*; or betwixt the stinkingest ^c *Dung-hill* and the fairest *Bed-Chamber*. As therefore a loving Nurse puts *Wormwood* or *Mustard* on the Breast, to make the Child the rather to forsake the Dug; so God mixeth sometimes Affliction with the Pleasures and Prosperity of this Life, lest (like the Children of this Generation) they should forget God, and fall into too much Love of this present evil World; and so by *Riches* grow Proud, by *Fame* Insolent; by *Liberty* Wanton, and ^d *Spurn with their heel against the Lord, when they wax Fat*. For if God's Children love the World so well, when (like a curst Stepmother) she misuseth and strikes us; how should we love this *Harlot*, if she smiled upon us, and stroaked us, as she doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) embitter with *Crosses* the Pleasures of this Life to his Children, that (finding in this earthly State no *true* and *permanent Joys*) they might sigh and long for *Eternal Life* where *firm* and *everlasting Joys* are only to be found.

4. By Affliction and Sickness God exerciseth his Children, and the Graces which he bestoweth upon them. He refineth and trieth their Faith, as the *Goldsmith* doth his *Gold* in the ^e *Furnace*, to make it shine more glistering and bright; he stirreth us up to *pray* more diligently and ze-

^b 2 Cor. 12. 4. ^c Phil. 3. 8. ^d Deut. 32. 15. ^e 1 Pet. 1. 7.

lously, and proveth what *Patience* we have learned all this while in his *School*. The like Experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian Vertues*; which without this Tryal, would *rust*, like *Iron* unexercised, or *corrupt* like standing *Waters*, that either have no *current*, or else are not ^a poured from *Vessel* to *Vessel*; whose *Taste* remaineth, and whose *Scent* is not changed. And rather than a Man should keep still the *Scent* of his *Corrupt Nature* to *Damnation*; who would not wish to be changed from *State* to *State*, by *Crosses* and *Sickness*, to *Salvation*? For as the *Camomile* which is trodden groweth best, and smelleth most fragrant; and as the *Fish* is sweetest that lives in the saltiest *Waters*; So those *Souls* are most precious unto *Christ*, who are most exercised and afflicted with his *Cross*.

5. God sendeth Afflictions, to demonstrate unto the World the *trueness* of his Children's Love and Service. Every *Hypocrite* will serve God whilst he prospereth and blesteth him, as the *Devil* falsely accuseth ^b *Job* to have done; but who (save his loving Child) will love and serve him in Adversity, when God seemeth to be angry and displeased with him? Yea, and cleave unto him most inseparably, when he seemeth (with the greatest Frown and Disgrace) to reject a Man, and to cast him out of his Favour? yea, when he seemeth to wound and kill as an Enemy? Yea, then to say with *Job*, ^c *Though thou, Lord, kill me, yet will I put my Trust in thee*. The loving and the serving of God, and trusting in his Mercy in the time of our Correction

^a Jer. 48. 11. ^b Job 1. 9, 10. ^c Job. 13. 15.

and Misery, is the truest note of an unfeigned Child and Servant of the Lord.

9. Sanctified Afflictions is a singular help to further our true Conversion, and to drive us home by Repentance to our Heavenly Father. In their Affliction (saith the Lord) ^d they will seek me diligently. Egypt's Burdens made ^e Israel cry unto God. ^f David's Troubles made him Pray. ^g Hezekiah's Sickness made him to Weep; and Misery drove the ^h Prodigal Child to return and sue for his Fathers Grace and Mercy. Yea, we read of many in the Gospel, that by Sicknesses and Afflictions were driven to come unto Christ, who, if they had had Health and Prosperity, ⁱ others, would have (like other) neglected or contemned their Saviour, and never have sought unto him for his saving Health and Grace. For as the Ark of Noah, the higher it was tossed with the Flood, the nearer it mounted toward Heaven: So the Sanctified Soul, the more it is exercised with Affliction, the nearer it is lifted towards God. O blessed is that Cross that draweth a Sinner to come (upon the knees of his heart) unto Christ, to confess his own Misery, and to implore his endless Mercy! O blessed, ever-blessed be that Christ, that never refuseth the Sinner that cometh unto him, though Weather-driven by Affliction and Misery.

7. Affliction worketh in us Pity and Compassion towards our Fellow-Brethren, that be in Distress and Misery; whereby we learn to have a ¹ Fellow-feeling of their Calamities; and to condole their Estate, as if we suffer'd with them. And for this

^d Hof. 5. 15. ^e Exod. 3. 7. ^f Psal. 86. 7. ^g Isa. 38. 2, 3. ^h Luke 15. 26, &c. ⁱ Heb. 13. 3.

Cause Christ himself would suffer, ^k and be tempted in all things like unto us, (Sin only excepted) that he might be a Merciful High-Priest, touched with the feeling of our Infirmities. For none can so heartily bemoan the Misery of another, as he who first suffered himself the same Affliction. Hereupon a Sinner in Misery may boldly say unto Christ;

Non ignore mali, miseris succurrito, Christe.

*Our Frailty sith, O Christ, thou didst perceive,
Condole our State, who still in Frailty cleave.*

8. God useth our Sickneses and Afflictions as Means and Examples, both to manifest unto others the Faith and Vertues which he hath bestowed upon us; as also to strengthen those who have not received so great a measure of Faith as we. For there can be no greater Encouragement to a weak Christian, than to behold a true Professor (in the extremest Sicknes of his Body) supported with greater Patience and Consolation in his Soul. And the comfortable and blessed Departure of such a Man will arm him against the fear of Death, and assure him, that the hope of the Godly is a far more precious thing, than that Flesh and Blood can understand, or Mortal Eyes behold in this Vale of Misery. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such Afflictions and Calamities before us; the greatness of the Miseries and Crosses which oft-times we endure, would make us doubt whether we be the Children of God or no. And to this purpose, St James saith, God

^k Heb. 4. 15. & 2. 18. & 5. 8, 9.

made Job and the Prophets an Example of suffering Adversity, and of long Patience.

9. By ^a Afflictions God makes us conformable to the Image of Christ his Son, who being the ^b Captain of our Salvation, was made Perfect through sufferings. And therefore he first bare the Cross in Shame, before he was ^c Crowned with Glory; and did first taste ^d Gall before he did eat the ^e Honey-Comb; and was first derided, King of the Jews, by the Soldiers in the High Priest's Hall, before he was Saluted ^f King of Glory by the Angels in his Father's Court. And the more lively our Heavenly Father shall perceive the Image of his natural Son to appear in us, the better he will love us; and when we have for a time, born his Likeness in his sufferings, and ^g fought, and ^h overcome, we shall be Crowned by Christ; and with Christ, sit on his Throne; and of Christ receive the ⁱ precious white-Stone, and Morning-Star, that shall make us ^k shine like Christ for ever in his Glory.

10. Lastly, That the Godly may be humbled in respect of their own State and Misery; and God glorified, by delivering them out of their Troubles and Afflictions, when they call upon him for his Help and Succour. For though there be no Man so pure, but if the Lord will ^l straitly mark Iniquities, he shall find in him a just Cause to punish him for his Sin; yet the Lord in Mercy doth not always in the Affliction of his Children, respect their Sins, but sometimes layeth Afflictions and Crosses upon them for his Glory's sake. Thus our Saviour Christ told his Disciples,

^a Rom. 8. 18. ⁱ Pet. 4. 14. ^b Heb. 2. 10. ^c Heb. 2. 7. ^d Matth. 27. 34. ^e Luke 24. 42. ^f Psal. 24. 7. ^g 2 Tim. 4. 7, 8. ^h Rev. 3. 21. ⁱ Rev. 2. 17. ^k Phil. 3. 21. ^l Psalm 130. 3.

that the ^m Man was not born blind for his own or his Parents Sin; but that the Work of God should be shewed on him. So he told them likewise, that ⁿ Lazarus's Sicknes was not unto the Death, but for the Glory of God. O the unspeakable Goodness of God, which turneth those Afflictions, which are the *Shame and Punishment* due to our Sins, to be the Subject of his *Honour and Glory*.

These are the blessed and profitable Ends wherefore God sendeth Sicknes and Affliction upon his Children: Whereby it may plainly appear that Afflictions are not Signs either of God's Hatred, or of our Reprobation; but rather Tokens and Pledges of his Fatherly Love unto his Children, whom he loveth, and therefore chasteneth them in this Life, where, upon Repentance, there remains hope of Pardon; rather than to defer the Punishment to that Life, where there is no hope of Pardon, nor End of Punishment. For this cause, the Christians in the Primitive Church were wont to give God great thanks, for afflicting them in this Life. So the Apostles rejoyced, that they were counted worthy to suffer for Christ's Name, Acts 5. 41. And the Christian Hebrews suffered with Joy the spoiling of their Goods, knowing that they had in Heaven a better and an enduring Substance, Heb. 10. 34. And in respect of those Holy Ends, the Apostle saith, o That though no Affliction for the present seemeth joyous, but grievous; yet afterwards it bringeth the quiet Fruit of Righteousness to them who are thereby exercised. Pray therefore heartily, that as God hath sent unto thee this Sicknes; so it would please him to come himself unto thee, with thy Sicknes, by teach-

^m John 9. 3. ⁿ John 11. 4. o Heb. 12. 11.

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ing thee to make those *Sanctified Uses* of it, for which he hath inflicted the same upon thee.

*Meditations for one that is recovered from Sick-
ness.*

IF God hath of his Mercy heard thy Prayers, and restored thee to thy *Health* again; consider with thyself:

1. That thou hast now received from God, as it were, *another Life*. Spend it therefore to the Honour of God, in *newness of Life*. Let thy Sin die with thy *Sickness*; but live thou by *Grace to Holiness*.

2. Be not the more *secure*, that thou art restored to *Health*, neither insult in thyself, that thou hast escaped *Death*; but think rather, that God (seeing how unprepared thou wast) hath of his Mercy heard thy Prayer, spared thee, and given thee some little longer time of *Respite*; that thou mayest both amend thy life, and put thyself in a better readiness against the time that he shall call for thee, without *further Delay*, out of this World. For tho' thou hast escaped this, it may be thou shalt not escape the next *Sickness*.

3 Consider how fearful a *Reckoning* thou hadst made before the *Judgment-seat of Christ*, by this time, if thou hadst died of this *Sickness*. Spend therefore the time that remains, so, as that thou ma'yest be able to make a more *cheerful Account* of thy life, when it must expire indeed.

4. Put not far-off the *Day of Death*; thou knowest not, for all this, how near it is at hand; and being so fairly warned, be wiser. For if thou be

taken unprovided the next time, thy *Excuse* will be less, and thy *Judgement* greater.

5. Remember that thou hast Vowed *Amendment* and *Newness of Life*. Thou hast ^a Vowed a Vow unto God, defer not to pay it, for he delighteth not in Fools; pay therefore that thou hast Vowed. The unclean Spirit is cast out; O let him not re-enter with ^b Seven worse than himself! Thou hast sighed out the Groans of *Contrition*, thou hast wept the Tears of *Repentance*; Thou art washed in the Pool of *Bethesda*, streaming with five bloody Wounds, not of a ^c troubling Angel, but of the ^d Angel of God's Presence troubled with the Wrath due to thy Sins; who descended into Hell to restore thee to saving Health and Heaven. Return not now ^e with the Dog to thine own Vomit; nor like the washed Sow, to wallow again in the Mire of thy former Sins and Uncleanness; ^f lest being intangled and overcome again with the filthiness of Sin (which now thou hast escaped) thy latter End prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed Sinners: First, to the Man cured of his 38 Years Disease, & Behold thou art made whole, sin no more lest a worse thing fall upon thee. Secondly, to the Woman taken in Adultery: ^h Neither do I condemn thee; Go thy way, and sin no more. Teaching us how dangerous a thing it is to Relapse, and Fall again into the former ^{*} Excess of Riot. Take heed therefore unto thy Ways; and pray for Grace, that thou || may'st apply thy Heart unto Wisdom, during that small

^a Eccles. 5. 4. ^b Matth. 12. 45. ^c John. 5. 4. ^d Isa. 63. 9. ^e 2 Pet. 2. 22. ^f Verse 20. ^g John 5. 14. ^h John 8. 11. ^{*} 1 Pet. 4. 4. || Psal. 90. 12.

Number of Days which yet remain behind. And for thy present Mercy and Health received, imitate the thankful Leper, and return unto God this, or the like thanksgiving.

A Thanksgiving to be said of one that is Recovered from Sickness.

O Gracious and Merciful Father, who art the Lord of Health and Sickness, of Life and of Death: *c* who killest and makest alive; who bringest down to the Grave, and raisest up again, who art the only preserver of all those that trust in thee, I thy poor and unworthy Servant, having now (by Experience of my painful Sickness) felt the *Grievousness* of Misery due unto Sin, and the greatness of thy Mercy in forgiving Sinners, and perceiving with what a Fatherly Compassion thou hast heard my Prayers, and restored me to my Health and Strength again; do here (upon the bended knees of my Heart) return (with the *thankful Leper*) to acknowledge thee alone to be the God of my Health and Salvation; and to give thee Praise and Glory, for my Strength, and Deliverance out of that grievous Disease and Malady: and for thus turning my Mourning into Mirth, my Sickness into Health, and my Death into Life. My sins deserved Punishment, and thou hast Corrected me, but hast not given me over unto Death. *d* I looked (from the day to the Night) when thou wouldst make an end of me: I did chatter like a Crane or a Swallow; I mourned (as a Dove) when the Bitterness of Sickness oppressed me: I lifted up mine Eyes unto thee, O Lord, and thou didst comfort me; for thou didst cast all

c 1 Sam. 2. 6. *d* Isa. 38. 9, &c.

my Sins behind thy back, and didst deliver my Soul from the Pit of Corruption; and when I found no help in myself, nor in any other Creature, (saying, I am deprived of the residue of my years, I shall see Man no more among the Inhabitants of the World) then didst thou restore me to Health again, and gavest Life unto me: I found thee, O Lord, ready to save me.

And now Lord, I confess, That I can never yield unto thee such a measure of Thanks, as thou hast (for this benefit) deserved at my hands: And (seeing that I can never be able to repay thy Goodness with acceptable Works) O that I could with *Mary Magdalen* testify the love and thankfulness of my Heart, with *abounding tears*! O what shall I be able to render unto thee, O Lord, for all these benefits which thou bestowedst upon my Soul! Surely, as in my *Sickness*, when I had nothing else to give unto thee, I offered Christ and his *Merits* unto thee as a *Ransom* for my Sins: So being now restored by thy Grace unto my Health and Strength, and having no better thing to give; behold, O Lord, I do hereby offer up myself unto thee, beseeching thee so to assist me with thy *Holy Spirit*, that the remainder of my Life may be wholly spent in setting forth thy Praise and Glory.

O Lord, forgive me my former Follies and Unthankfulness; that I was no more careful to love thee, according to thy Goodness, nor to serve thee, according to thy Will; nor to obey thee, according to thy Commandments; nor to thank thee, according to thy Benefits. And seeing thou knowest, that of myself I am not sufficient so much as to think a good thought, (much less to do

• Rom. 12. 1.

that

that which is good and acceptable in thy sight assist me with thy Grace and Holy Spirit, that I may (in my prosperity) as devoutly spend my Health in thy service, as I was earnest in my Sickness to beg it at thy hands. And suffer me never to forget either this thy Mercy, in restoring me to my Health, or those Vows and Promises which I have made unto thee in my Sickness. With my new Health, renew in me, O Lord, a right Spirit, which may free me from the Slavery of Sin, and establish my heart in the Service of Grace. Work in me a greater detestation of all Sins (which were the Causes of thy Anger, and my Sickness) and increase my Faith in Jesus Christ, who is the Author of my Health and Salvation. ^f Let thy good Spirit lead me in the way that I should walk; and teach me to deny all Ungodliness, and Worldly Lusts, and to live Soberly, Righteously and Godly in this World, that others by my Example may think better of thy Truth. And sith this time (which I have yet to live) is but a little Respite and small remnant of days, which cannot long continue; ^g Teach me, O my God, so to number my days, that I may apply my heart to that spiritual Wisdom which directeth to Salvation. And to this end make me more zealous than I have been in Religion, more devout in Prayer, more fervent in Spirit, more careful to hear and profit by the Preaching of thy Gospel, more helpful to my poor Brethren, more watchful over my Ways, more faithful in my Calling, and every way more abundant in all good Works. Let me (in the joyful time of Prosperity) fear the evil Day of Affliction; in the time of Health, think on Sickness; in the time of Sickness, make my-

^f Tit. 2. 12. ^g Psal. 90. 12.

self ready for *Death*; and when *Death* approacheth, prepare myself for *Judgment*. Let my whole *Life* be an expressing *Thankfulness* unto thee for thy *Grace* and *Mercy*. And therefore, O Lord, I do here from the very bottom of my heart, together with the *h* thousand thousands of *Angels*, the *four Beasts* and the *twenty four Elders*, and all the *Creatures* in *Heaven* and on the *Earth*, acknowledge to be due unto thee, O Father, which sitteth upon the *Throne*, and to the *Lamb* thy Son who sitteth at thy right Hand; and to the *Holy Spirit*, which proceedeth from both; the *Holy Trinity* of Persons in *Unity* of Substance, all *Praise*, *Honour*, *Glory*, and *Power*, from this time forth and for evermore. Amen.

Meditations for one that is like to die.

IF thy *Sickness* be like to encrease unto *Death*, then meditate on *Three* things; First, how *Graciously* God dealeth with thee. Secondly, from what *Evil's* *Death* will free thee. Thirdly, What *Good* *Death* will bring unto thee.

First, Concerning God's Favourable Dealing with thee;

1. Meditate, that God useth this *Chastisement* of thy *Body*, but as a *Medicine* to cure thy *Soul*, by drawing thee (who art sick in *Sin*) to come by *Repentance* unto *Christ* (thy *Physician*) to have thy *Soul* healed.

2. That the sorest *Sickness*, or painfullest *Disease* which thou canst endure, is *nothing*, if it be compared to those *Dolours* and *Pains* which *Jesus Christ* thy Saviour hath suffered for thee: When in *h* a *Bloody Sweat*, he endured *l* the

h Rev. 5. 12, &c. *i* Matth. 9. 12. *k* Luke 22. 44.
l Psalm 88. 7. Isa. 53. 6.

*Wrath of God, the Pains of ^m Hell, and a ⁿ Cursed Death which was due to thy sins. Justly therefore may he use those words of *Jeremy*,
^o *Behold, and see if there be any Sorrow like unto my Sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce Wrath.* Hath the Son of God endured so much for thy Redemption; and wilt not thou a sinful Man endure a little Sickness for his Pleasure, especially when it is for thy Good?*

3. That when thy Sickness and Disease is at the *extremest*, yet it is *less* and *easier* than thy Sins have deserved. Let thine own Conscience judge, whether thou hast not deserved worse than all that thou dost suffer.

Murmur not therefore, but considering thy manifold and grievous Sins, thank God that thou art not plagued with far more grievous Punishments. Think how *willingly* the Damned in Hell would endure the *extremest* Pains a thousand Years, on Condition they had but the hope to be saved, and (after so many Years) to be eased of their Eternal Torments. And seeing that it is his Mercy that thou art not rather ^p consumed than corrected; How can'st thou not bear patiently this temporal Correction, seeing the End is to save thee from ^q Eternal Damnation?

4. That nothing cometh to pass in this Case unto thee, but such as ordinarily befall to others thy Brethren; ^r who (being the Beloved and undoubted Servants of God, when they lived on Earth) are now most ^t Blessed and Glorious Saints with Christ in Heaven: As *Job, David, Lazarus, &c.*

^m Psal. 18. 5. ⁿ Heb. 5. 7. Gal. 3. 13. ^o Lam. 1. 12.
^p Lam. 3. 22. ^q 1 Cor. 11. 32. ^r Heb. 11. ^s 1 Pet.
 5. 9.

They groan'd for a time, as thou dost, under the like burden: but they are now delivered from all their Miseries, Troubles and Calamities. And so likewise ere long (if thou wilt patiently tarry the Lord's Leisure) thou shalt also be delivered from thy Sickness and Pain; either by restitution to thy former health, with *Job*; or (which is far better) by being received to Heavenly Rest, with *Lazarus*.

5. Lastly, that God hath not given the over into the hand of thine Enemy, to be punished and disgraced; but (being thy loving Father, he correcteth thee with his own merciful hand. When *David* had his wish, to chuse his own Chastisement, he chose rather to be corrected by the hand of God, than by any other means: * *Let us fall into the Hand of the Lord, for his Mercies are great; and let me not fall into the hand of Man.* Who will not take any Affliction in good Part, when it cometh from the hand of God, from whom (tho' no Affliction seemeth joyous for the present) we know nothing cometh but what is Good? The consideration hereof, made *David* to endure * *Shimei's* cursed Railing with greater patience, and to correct himself another time for his Impatience; † *I should not have opened my Mouth, because thou didst it:* And *Job*, to reprove the unadvised Speech of his Wife, ‡ *Thou speakest like a foolish Woman; What? shall we receive good at the hand of God, and not receive Evil?* And tho' the Cup of God's wrath due to our sins, was such a horror to our † Saviour's Human Nature, that he earnestly prayed that it might ^h pass from him; yet (when he con-

† 2 Sam. 24. 14. † Heb. 12. 11. † 2 Sam. 16. 9, 10.
 y Psal. 39. 9. † Job 2. 10. † Marth. 26. 39. † Verse 42.
 sider'd

sider'd, That it was reach'd unto him by the *Hand* and *Will* of his Father) he willingly submitted himself to drink it to the very *Dregs* thereof. Nothing will more arm thee with *Patience* in thy *Sickness*, than to see that it cometh from the *Hand* of thy heavenly *Father*, who would never send it, but that he sees it to be unto thee both *needful* and *profitable*.

The *Second* sort of *Meditations* are, to consider from what *Evils* *Death* will free thee.

IT freeth thee from a *Corruptible* *Body*, which was conceived in the *weakness* of *Flesh*, the heat of *Lust*, the *stain* of *Sin*, and born in the *blood* of *Filthiness*; a living *Prison* of thy *Soul*, a lively *Instrument* of *Sin*, a very *Sink* of stinking *Dung*: the *Excrements* of whose *Nostrils*, *Ears*, *Pores*, and other *Passages* (duly considered) will seem more loathsome than the uncleanest *Sink* or *Vault*. Inasmuch that whereas *Trees* and *Plants* bring forth *Leaves*, *Flowers*, *Fruits*, and sweet *Smells*; *Man's* *Body* brings forth naturally nothing but *Lice*, *Worms*, *Rottenness*, and filthy *Stinks*. His *Affections* are altogether corrupted, and the *imaginings* of his heart are only evil continually. Hence it is that the *Ungodly* is not satisfied with *Prophaneness*, nor the *Voluptuous* with *Pleasures*, nor the *Ambitious* with *Preferments*, nor the *Curious* with *Preciseness*, nor the *Malicious* with *Revenge*, nor the *Lecherous* with *Uncleanness*, nor the *Covetous* with *Gain*, nor the *Drunkard* with *Drinking*. New *Passions* and *Fashions* do daily grow; new *Fears* and *Afflictions* do still arise: Here *Wrath* lies in wait, there *Vain-glory* vexeth:

Here *Pride* lifts up, their *disgrace* casts down; and every one waiteth who shall rise in the *Ruin* of another. Now a Man is privily stung with *Backbiters*, like fiery *Serpents*; anon he is in danger to be openly devoured of his *Enemies*, like *Daniel's Lions*. And a godly Man, where e'er he liveth, shall ever be vexed (like *Lot*) with *Sodom's Uncleaness*.

2. Death brings unto the Godly an end of *sinning*, and of all the *Miseries* which are due unto *Sin*: So that after *Death* there shall be no more sorrow, nor crying; neither shall there be any more pain; for God shall wipe away all *Tears* from their *Eyes*. Yea, by *Death* we are separated from the *Company* of wicked Men; and God taketh away *Merciful and Righteous Men* from the *Evil* to come. So he dealt with *Josiah*: & I will gather thee to thy *Fathers*, and thou shalt be put into thy *Grave* in *Peace*; and thine *Eyes* shall not see all the evil which I will bring upon this *Place*. And God hides them for a while in the *Grave*, until the indignation pass over, *Isa. 26. 20*. So that as *Paradise* is the *Haven* of the *Soul's Joy*; so the *Grave* may be termed the *Haven* of the *Body's rest*.

3. Whereas this wicked *Body* lives in a *World* of *Wickedness*, so that the poor *Soul* cannot look out at the *Eye*, and not be infected; nor hear by the *Ear*, and not be distracted; nor smell at the *Nostrils*, and not be tainted; nor taste with the *Tongue*, and not be allured; nor touch by the *Hand*, and not be defiled; and every *Sense* upon every *Temptation* is ready to betray the *Soul*: By *Death* the *Soul* shall be delivered from this *Thralldom*, and this corruptible *Body* shall put on *Incarnation*, and this *Mortal* shall put on *Immortality*, *1 Cor. 15. 53*. O blessed, precious, and profitable that *Death* in

d. Rom. 8. 7. e. Rev. 21. 4. f. *Isa. 57. 1. g. 2 Kings 22. 20.*

the

the Lord which delivers us out of so evil a World and freeth us from such a Body of Bondage and Corruption.

The Third sort of Meditations are, to consider what good Death will bring unto thee.

1. **D**Death bringeth the Godly Man's Soul to enjoy an immediate Communion with the Blessed Trinity, in everlasting Bliss and Glory.

2. It Translates the Soul from the Miseries of this World, the contagion of Sin, and Society of Sinners, to the City of the living God, the Coelestial Jerusalem, and the Company of innumerable Angels, and to the Assembly and Congregation of the first born, which are written in Heaven, and to God the Judge of all, and to the Souls of Just Men made perfect, and to Jesus the Mediator of the New-Covenant. Heb. 12. 22, 23, 24.

3. Death putteth the Soul into the actual and full possession, of all the Inheritance and Happiness, which Christ hath either promised unto thee in his Word, or purchased for thee by his Blood.

This is the Good and Happiness, whereunto a blessed Death will bring thee. And what truly religious Christian that is young would not wish himself old, that his appointed time might sooner approach to enter into this Coelestial Paradise; where thou may'st exchange thy Brass for Gold, thy Vanity for Felicity, thy Vileness for Honour, thy Bondage for Freedom, thy Lease for an Inheritance, and thy Mortal State for an Immortal Life? He that doth not daily desire this Blessedness above all things, of all others he is less worthy to enjoy it.

If Cato Uticensis, and Cleombrotus, two Hea-then Men, (reading Plato's Book of the Immortality of the Soul) did voluntarily, the one, break
his

his neck, the other run upon his Sword, that they might the sooner (as they thought) have enjoy'd those Joys. What a shame is it for Christians (knowing those things in a more excellent measure and manner out of God's own Book) not to be willing to enter into these heavenly Joys? Especially when their * Master calls for them thither. If therefore there be in thee any Love of God, or desire of thine own Happiness or Salvation, when the time of thy Departing draweth near; that time, I say, and manner of Death, which God in his unchangeable Counsel hath appointed, and determined before thou wast born; yield and surrender up (willingly and cheerfully) thy Soul into the Merciful hands of Jesus Christ thy Saviour. And to this end, when the time is come: As the Angel in the sight of Manoah^a and his wife, ascended from the Altar up to Heaven in the Flame of the Sacrifice; so endeavour thou, that thy Spirit in the sight of thy Friends, may from the Altar of a contrite heart, ascend up to Heaven, in the sweet perfume of this, or the like Spiritual Sacrifice of Prayer.

A Prayer for a Sick-Man, when he is told that he is not a Man for this World, but must prepare himself to go unto God.

O Heavenly Father, who art ^b the Lord God of the Spirits of all flesh, and hast made us these Souls, and hast ^c appointed us the time, as to come into this World, so (having finished our ^d course) to go out of the same; ^e the number of my

* Mat. 25. 21. ^a Judges 13. 19, 20. ^b Numb. 16. 22, Numb. 27. 16. ^c Jer. 38. 6. Acts 17. 25, 26. ^d 2 Tim. 4. 7. ^e Psal. 90. 12.

days which thou hast ^t determined, are now expired, and I am come to the utmost Bounds which thou hast appointed, beyond which I cannot pass. I know (O Lord) that if ^s thou enterest into Judgement, no fl:sh can be justified in thy sight: And I (O Lord) of all others should appear most impure and unjust; for I have not ⁿ fought that good fight for the defence of thy Faith and Religion, with that zeal and constancy that I should: But for fear of displeasing the World, I have given way unto Sins and Errors; and for desire to please my fl:sh, I have broken all thy Commandments, in Thought, Word, and Deed: So that my ⁱ Sins have taken such hold on me, that I am not able to look up, and they are more in number than the hairs of my head. ^k If thou wilt straitly mark mine iniquities; O Lord, where shall I stand? ⁱ If thou weighest me in the ballance, I shall be found light. For I am void of all Righteousness, that might merit thy Mercy; and ^m laden with all iniquities, that most justly deserve thy heaviest wrath. But, Oh my Lord, and my God, for Jesus Christ thy Son's sake, ⁿ in whom only thou art well-pleased with all Penitent and Believing Sinners; take pity and compassion upon me, who am the ^o chief of Sinners. Blot out all my Sins out of thy ^p Remembrance, and ^q wash away all my Transgressions out of thy sight, with the ^r precious Blood of thy Son, which I believe that he (as an undefiled ^s Lamb) hath shed for the cleansing of my sins. In this Faith I lived: in this Faith I die: Believing, that ^t Jesus Christ died for my Sins, and rose again for my Justification. And seeing that he hath

f Job 14. 5, 14, & 16. Luke 22. 53. g Psalm 143. 2.
h 2 Tim. 4. 7. i Psalm. 40. 12. k Psalm. 130. 3. l Dan.
5. 27. m Matth. 11. 21. n Matth. 3. 17. o 1 Tim. 1. 15.
p Ezek. 18. 22. q Psalm. 51. 7. r 1 Pet. 1. 19. s John 1. 29.
t Rom. 4. 25. 1 Cor. 15. 3, 4. endured

endured that Death, and ^u *born the burden of that Judgment*, which was due unto my Sins; O Father for his Death, and Passion's sake, now (that I am coming to appear before thy Judgment-Seat) acquit and deliver me from that fearful Judgment, which my sins have justly deserved. And perform unto me that gracious and comfortable Promise which thou hast made in thy Gospel: *w That whosoever believeth in thee, hath everlasting life, and shall not come into Judgment, but shall pass from Death unto Life.* Strengthen O Christ, ^x *my Faith*, that I may put the whole confidence of my Salvation in the Merits of thy Obedience and Blood. Encrease, O Holy Spirit, my Patience; lay no more upon me ^y *than I am able to bear*: and enable me to bear so much as shall stand with thy blessed Will and Pleasure. O Blessed Trinity in Unity, my Creator, Redeemer and Sanctifier, vouchsafe, that as my outward Man doth decay, so my *inward Man* may more, and more by thy Grace and Consolation, increase and gather strength. O Saviour, put my Soul in a readiness, that (like a ^a *wise Virgin*, having the ^b *Wedding-Garment* of thy Righteousness and Holiness) she may be ready to meet thee at thy coming, *with Oil in her Lamp*. ^c *Marry her unto thyself*; that she may be ^d *one with thee in everlasting love and fellowship.* O Lord, ^e *reprove Satan*, and chase him away: ^f *Deliver my Soul from the Power of the Dog*: *Save me from the Lion's Mouth*. I thank thee, O Lord, for all thy Blessings, both Spiritual and Temporal, bestowed upon me; especially for my *Redemption* by the

^u 1 Pet. 2. 24. ^w John. 5. 24. ^x Luke 17. 5. ^y 1 Cor. 10. 13. ^a Matth. 25. 4. ^b Matth. 22. 11. Rev. 19. 8. ^c Rev. 19. 7. ^d John 17. 22. ^e Zach. 3. 2. ^f Psal. 22. 20, 21.

death of my Saviour *Christ*; I thank thee that thou hast protected me with thy holy *Angels* from my Youth up until now. Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my Soul; and then to carry her (as they did the Soul of *Lazarus*) into thy *Heavenly Kingdom*. And as the time of my Departure shall approach nearer unto me; so grant, O Lord, that my Soul may draw nearer unto thee; and that I may joyfully commend my Soul into thy hands, as into the Hands of a loving Father, and a Merciful *Redeemer*, and at that instant, *O Lord, Graciously receive my Spirit*. All which that I may do, assist me, I beseech thee, with thy Grace; and let thy holy Spirit continue with me, *unto the End*, and *in the End*, for Jesus Christ's sake, thy Son, my Lord and only Saviour: In whose Name I give thee the Glory, and beg these things at thy Hand, in that Prayer which Christ himself hath taught me, saying, *Our Father, &c.*

Meditations against Despair, or doubting of God's Mercy.

IT is found by continual Experience, that near the time of Death (when the Children of God are weakest) then Satan makes the *greatest flourish* of his Strength, and assails them with his strongest Temptations. For he knoweth that either he must now or never prevail: For if their Souls once go to Heaven, he shall never vex nor trouble them any more. And therefore he will now be stir himself as much as he can, and labour to set before their Eyes all the *gross sins* which

g Mat. 18. 10. Heb. 1. 14. *b* Luke 16. 22. *i* Mat. 8. 11. Luke 13. 18. *k* Eph. 1. 10. Acts 15. 11. *l* Acts 7. 59.

ever

ever they committed, and the Judgments of God which are due unto them; thereby to drive them if he can, into despair; which is a more grievous Sin than all the Sins they have committed, or he can accuse them of.

If c Satan therefore trouble thy Conscience more towards thy Death than in thy Life;

1. ^d Confess thy Sins unto God, not only in general, but also in particular.

2. Make Satisfaction unto those Men, whom thou hast wronged, if thou bee'st able. And if thou dost injuriously or fraudulently detain or keep in thy possession, any Lands or Goods, that of right do belong to any Widow, or Fatherless Child, presume not, as thou tenderest thy Soul's health, to look Christ the Righteous Judge in the Face, unless thou dost first make a Restitution thereof to the right owners; for the Law of God, under the Penalty of his Curse, requires thee to *e* Restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by Robbery, or violent Oppression thou tookest from thy Neighbour; with a fifth part for amends added to the Principal. And unless that like Zacheus thou dost make *f* Restitution of such Goods and Lands, according to God's Law, thou can'st never truly repent; and without true Repentance, thou can'st never be saved: But though by the Temptation of the Devil, thou hast done Wrong and Injury, yet if thou dost truly *g* Repent and make Restitution to thy power, the Lord hath promised to be merciful unto thee, to hear the *h* Prayers of his faithful

c Satan's first Stratagem in time of Death, *d* The De-
feature, *e* Lev. 6. 2, 3, 4, &c. Numb. 5. 6, 7, 8. *f* Luke
15. 8, 9. Mic. 6. 10, 11. *g* Jer. 18. 7. Acts 2. 38. Acts 8.
22. *h* Gen. 20. 7. Jam. 5. 14, 15, 16. Lev. 6. 6, 7.

Ministers for thee, to forgive thee thy Trespases and Sin, and to receive thy Soul in the Merits of Christ's Blood, as a Lamb without Blemish.

3. Ask God for Christ's sake Pardon and Forgiveness. And then these Troubles of mind are no Discouragements, but rather Comforts; Exercises, not Punishments. They are Assurances unto thee, that thou art in the right way; for the way to Heaven is by the Gates of Hell; that is, by suffering Pains in the Body, and such Doubtings in the Mind that thy Estate in this Life being every way made bitter, the Joys of Eternal Life may relish unto thee better and more sweet.

¹ If Satan tell thee that thou hast no Faith, because thou hast no feeling: Meditate,

² 1. That the truest Faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy Charge; for they belong to the flesh from which thou art ^m divorced. When thy flesh shall perish, thy weak inward-Man, which hates them, and loves the Lord Jesus, shall be saved.

2 That it is a better Faith to believe without ⁿ feeling than with feeling. The least Faith (so much as a ^o Grain of Mustard-seed, so much as is in an Infant Baptized) is enough to save the Soul which loveth Christ, and believeth in him.

3 That the Child of God which desireth to feel the Assurance of God's Favour, shall have his desire, when God shall see it to be for his Good: For God hath promised to give them the ^p Water of Life, who thirst for it. We have an

¹ Satan. ² Second Analogy. & The Christian's Encourager.
¹ Mark 9. 24. ^m Matth. 14. 31. ⁿ Job 13. 15. ^o Mat.
17. 20. ^p Rev. 21. 6. Isa. 55. 1.

Example in ^a Mr. Glover the holy M^rtyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for Joy to his Friends saying, *Oh Austin, he is come, he is come*; meaning the feeling Joy of Faith, and the holy Ghost. Tarry therefore the Lord's Leisure; ^a *Be strong and he shall comfort thine heart.*

^b *If Satan shall aggravate unto thee the greatness, the Multitude and Heinousness of thy Sins; Meditate,*

1. ^c That upon true Repentance it is as easie with God to forgive the greatest Sin as the least; and he is as willing to forgive many, as to pardon ^d one. And his Mercy shineth more in pardoning great Sinners, than small Offenders; as appears in the Examples of Manasses, Magdalen, Peter, Paul, &c. And *where Sin most aboundeth, there doth his Grace rejoyce to abound much more.*

2. That God did never forsake any Man, till a Man did first forsake God; as appears in the Examples of Cain, Saul, Achitophel, Abaziah, Judas, &c.

3. That God calleth *f* all, even those Sinners who are heavy-laden with Sin; and that he did never deny his Mercy to any Sinner that asked his Mercy with a penitent Heart. This the History of the Gospel witnesseth: There came unto Christ all sorts of Sick Sinners, the Blind, Lame, Halt, Lepers; such as were sick of Palsies, Dropsies, Bloody-Fluxes; such as were Lunatick, and Possessed with Unclean Spirits and Devils: Yet of all

^a Foxe's Acts and Monuments. ^a Psalm 27. 14. ^b Satan's third Assault. ^c The Encounter. ^d 1 Tim. 1. 15. ^e Rom. 5. 20. ^f Matth. 11. 21.

these, not one that came and ask'd his Mercy and Help, went away without his Errand: If Mercy he ask'd, Mercy he found, were his Sin never so great, were his Disease never so grievous. Nay, he offered, and gave his Mercy to many that never asked it; (being moved only with the Bowels of his own Compassion, and the Sight of their Misery) as, to the 8 Woman of Samaria, the ^b Widow of Naim, and to the sick Man that lay at the Pool of Bethesda, who had been 38 Years sick. If he thus willingly gave his Mercy to them that *did not ask it*, and was found of them (as the ⁱ Prophet saith) *that sought him not*; will he deny Mercy unto thee, who dost so earnestly pray for it with Tears? and dost, like the Poor Publican, so heartily knock for it with penitent Fists upon a bruised and broken Heart; especially when thou prayest to thy Father in the Name and Mediation of Christ, for whose sake he hath promised to ^k grant whatsoever we shall ask of him? As sure as God is true, he will not. Though Niniveh's Sins had provoked the Lord to send out his Sentence against them; yet, upon their Repentance, he recalled it again, and spared the City: How much more, if thou likewise Repentest, will he spare thee, seeing his Sentence is not yet gone forth against thee? If he deferred the Judgments in Ahab's Days, for the external shew only which he made of Humiliation; how much more will he clean turn away his Vengeance, if thou wilt unfeignedly repent of thy Sins, and return unto him for Grace and Mercy?

^g John 4. ^b Luke 7. 13. ⁱ Isa. 65. 1. Rom. 10. 22.
^k John 14. 14.

He offered his Mercy unto Cain, (who murder'd his innocent Brother, ^m *If thou do'st well; shalt thou not be accepted?* As if he should have said, *If thou wilt leave thy Envy and Malice, and offer unto me from a Faithful and Contrite Heart, both thou and thine Oblation also shall be acceptable unto me:* And to Judas, (that so treacherously Betray'd him) in calling him ⁿ *Friend*, a sweet Appellation of Love! and when Judas offer'd, he willingly consented with that Mouth (wherein never was ^o *Guile found*) to kiss those dissembling Lips, under which lurked the ^p *Poison of Asps*. Had Judas apprehended this word *Friend*, out of the Mouth of Christ, as ^q *Benbadad* did the word *Brother*, from the Mouth of Ahab, doubtless Judas should have found the God of Israel more merciful than Benbadad found the King of Israel. But God was more displeased with Cain for despairing of his Mercy, than for Murdering his Brother: and with Judas for Hanging himself, than for betraying his Master. In that they would make the Sins of Mortal Men greater than the Infinite Mercy of the eternal God; or, as if they could be more sinful than God was Merciful. Whereas the least drop of Christ's Blood is of more Merit to procure God's Mercy for thy Salvation, than all the Sins, that thou hast committed, can be of force to provoke his Wrath to thy Damnation.

^r *If Satan shall suggest, That all this is true of God's Mercy, but that it doth not belong unto thee, because thy Sins are greater than other Men's, as being Sins of Knowledge, and of many Years Con-*

^m Gen. 4. 7. ⁿ Matth. 26. 50. ^o 1 Pet. 2. 22. ^p Psal. 140. 3. ^q 1 Kings 20. 32. 33. 24. ^r Satan's Fourth Assault.

tinuance; and such as whereby others have been undone: and all (for the most part) committed wilfully and presumptuously against God and thy Conscience: And therefore thou hast he will be Merciful unto others, yet he will not be merciful unto thee: Meditate,

1. ^r That many who (are now in Heaven most blessed and glorious Saints) committed in the same kind (when they liv'd on Earth) as great and greater Sins than ever thou hast committed, and continued (before they repented) in those Sins as long as ever thou hast done. As therefore all their Sins, and the Continuance in them could not hinder God's Mercy, upon their Repentance, from forgiving their Sins, and receiving them into Favour; no more shall thy Sins and Continuance therein, hinder him for being Merciful unto thee, if thou dost repent as they did: Yea, upon thy Repentance, every one of their Examples is a ^t Pledge that he will do the same unto thee that he did unto them. For as the least Sin in God's Justice, without Repentance, is Damnable; so the greatest Sin, upon Repentance, is in his Mercy Pardonable. Thy greatest and inveteratest Sins are but the Sins of a Man, but the least of his Mercies is the Mercy of God. Because thou knowest thine own Sins, thou doubtest whether they shall be pardoned. Mark how this doubtful Case is resolved by God himself. Many in *Isaiah's* Days, thought (as thou dost) that they had continued so long in Sin, that it was too late for them now to seek to return unto God for Grace and Mercy. But God answereth them, ^t Seek ye the Lord whilst he may be found: Call ye upon him whilst he is near. As

^r The Encounter. ^s 1 Tim. 1. 16. ^t Isa. 55. 6, 7, 8, 9.

As if he had said, whilst *Life lasteth*, and my *Word is preached*, I am near to be found of all that seek me, and pray unto me. The People reply: But we (O Lord) are *grievous Sinners*, and therefore dare not presume to call upon thy Name, or to come near thine Holiness. To this the Lord answereth, *Let the wicked forsake his Way, and the Man of Iniquity his Thoughts; and let him return unto me, and I will have Mercy upon him, and to his God, and I will pardon him abundantly*. But we would think (say the People) that if our Sins were but *ordinary Sins*, this Promise of Mercy might belong unto us; but because our Sins are so great, and of such long continuance, therefore we fear, lest when we appear before God, he will reject us. To this God answereth again: My Thoughts (of Mercy) are not your Thoughts; neither are your Ways (of Pardoning) my Ways: For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts. If therefore every Sinner in the World were a World of such Sinners as thou art, do thou but yet (what God bids thee) repent and believe, and the ^x Blood of Jesus Christ, being the Blood of God, will cleanse both thee and them from all your Sins.

2. That as God did foresee all the Sins which the World should commit, and yet all those could not hinder him from *loving the World*, so that he gave his only-begotten Son to Death, to save as many of the World as would believe and Repent; much less shall thy Sins (being the Sins of the least Member of the World) be able to hinder God from *loving thy Soul*, and forgiving thy Sins, if thou dost repent and believe.

^x Acts 20. 28. 1 John 1. 7. ^y John 3. 16.

3. That

3. That if he z lov'd thee so dearly (when thou wast his *Enemy*) that he pay'd for thee so dear a Price as the spilling of his *Heart-Blood*; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look not thou therefore to the *Greatness* of thy Sins, but to the *infiniteness* of his Mercy, which is so surpassing great; that if thou puttest all thine *own* grievous Sins together, and addest unto those the Sins of *Cain* and *Judas*, and puttest unto them all the Sins of all the *Reprobates* in the World; (doubtless it would be a *huge heap*) yet compare this *huge heap* with the *infinite Mercy* of God, and there will be no more comparison betwixt them, than betwixt the *least Mole-hill* and the *greatest Mountain* in a Country. The Cry of the grievous-est Sins that ever we read of, could never reach up higher than unto *Heaven*, as the Cry of the Sins of *Sodom*; but the *Mercy of God* (saith *David*) reacheth up higher than the *Heavens*, and so over-top-peth all our Sins. And *c* if his Mercy be greater than all his *Works*, it must needs be greater than all thy Sins. And so long as his Mercy is greater than the Sins of the whole World, do thou but repent, there is no doubt of *Pardon*.

If *d* Satan shall object, That thou hast many times vowed to repent, and hast made a *Shew of Repentance* for the time, and yet did'st fall into the same Sins again and again; and that all thy Repentance was but feigned, and a mocking of God: And that seeing thou hast so often broken thy Vows, therefore God hath withdrawn his Mercy, and hath changed his Love, &c. Meditate,

z Rom. 5. 8, 9. a Gen. 19. 13. b Psal. 108. 4. c Psal. 145. 9. d Satan's Fifth Assault.

1. That tho' this were true (which indeed is heinous) yet it is no sufficient Cause why thou should'st Despair; seeing that this is the common Case of all the Children of God in this Life, who Vow ooft to forbear some Sin, & till perceiving their Weakness not able to perform it, they vow that they will vow no more. Their Vows shew the desires of their Spiritual Man; their breaking, the Weakness of their corrupt Flesh. And our oft slips into the same Sins, Christ foresaw; when he taught us to Pray daily; *Our Father, forgive us our Trespases.* (And why doth Christ enjoin thee (who art but a sinful Man) & to forgive thy Brother seven times in a day, if he shall return seven times in a day, and say, *It repenteth me?* but to assure thee, that he (being the God of Mercy and Goodness itself) will forgive unto thee thy ⁷⁰ Seventy times sevenfold Sins a-day, which thou hast committed against him, if thou return unto him by true Repentance? The Israelites were cured by looking (though with weak eyes) on the ¹ Brazen-Serpent, as oft as they were stung by the Fiery Serpents in the Wilderness; to assure thee, That, upon thy Tears of Repentance, thou shalt be recovered by Faith in Christ, as often as thou art wounded to Death by Sin.

e The Encounter. f I remember (saith Luther) that Staupitius was wont to tell me, *Ego plus quam millies Deo vovi, &c.* I have more than a thousand times vowed unto God, that I would mend my Life, but I could never perform my Vow, Henceforth I will make no such Vow, because I verily know that I cannot keep it. Unless therefore God will be Merciful unto me for Christ's sake, and grant me a blessed Departure out of this wretched Life, all my Vows and Good Works will stand me in no stead. This is the state of the dearest Children of God in this Life. Read Luther on Galat. Chap. 5. g Luke. 17. 3, 4. b Matt. 18. 21, 22. i Numb. 21. 9.

2. That

2. That thy Salvation is grounded, not upon the Constancy of thine Obedience, but upon the Firmness of God's Covenant. Though thou variest with God, and the Covenant be broken on thy behalf, yet it is firm on God's Part, and therefore all is safe enough if thou wilt return: For there is no ^k Variableness with him, neither shadow of Change. He hath locked up thy Salvation, and made it sure in his own ^l unchangeable Purpose; and hath delivered to thy keeping the Keys, which are ^m Faith and Repentance; and whilst thou hast them thou mayest persuade thyself, that thy Salvation is sure and safe: For whom God ⁿ loveth, he loveth to the end, and never ^o repenteth of bestowing his Love on them who ^p repent and believe.

3. Lastly, If Satan shall persuade thee, that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sins encrease, and thy Judgment draweth near; meditate,

1. That no Sin (though never so great) should be a cause to move any Christian to Despair, so long as God's Mercy by so many Millions of Degrees is greater; and that every penitent and believing Sinner hath the pardon of all his Sins confirmed by the Word and Oath of God; ^r two immutable things, wherein it is impossible that God should lye. his Word is, That at what time soever a Sinner, whosoever doth repent of his Sin, whatsoever (for both Time, and Sins, and Sinners, are indefinite) from the bottom of his heart, ^s God

^k James 1. 17. ^l Rom. 8. 29. Rom. 9. 11. ^m By these Keys Peter opened Heaven unto himself, and afterwards, with the rest of the Apostles, unto others, Luke 22. 62. Luke 24. 47, &c. ⁿ John 20. 21. John 13. 1. ^o Rom. 11. 29. ^p Rom. 8. 30. ^q Satan's Sixth Assault. ^r Heb. 6. 18. ^s Ezek. 18. 22.

will blot forth all his sins out of his Remembrance, that they shall be mentioned unto him no more. * If we will not take his Word (which God forbid we should doubt of) he hath given us his Oath: † As I live, I desire not the Death of the Wicked, but that the Wicked turn from his way and live. As if he had said, Will ye not believe my Word, I swear by my Life, that I delight not to damn any Sinner for his Sins, but rather to save him upon his Conversion and Repentance. The Meditation hereof mov'd Tertullian to exclaim: O how happy are we, when God sweareth that he wills not our Damnation! O what miserable Wretches are we, if we will not believe God when he sweareth this Truth unto us! Listen, O drooping Spirit, whose Soul is assailed with waves of Faithless Despair: How happy were it to see many like thee and ‡ Hezekiah, (who mourn like Doves for the Sense of Sin, and chatter like Cranes and Swallows for the fear of God's Anger) rather than to behold many who die like Beasts, without any feeling of their own Estate, or any Fear of God's Wrath or Tribunal-Seat, before which they are to appear? Comfort thyself, O languishing Soul! for if this Earth hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Cheer up therefore thyself in the All-sufficient Atonement of the Blood of the Lamb, which *speakes* better things than that of Abel. And pray for those who never yet obtained the Grace to have such a Sense and Detestation of Sin. Thou art one indeed, for whom Christ died, and from whom a wounded Spirit (judging rather according to his Feeling than his Faith) hath wrung that dole-

* Dr. King of London, his Lectures on *Jonah*. † *Ezek.* 33. 11. ‡ *Isa.* 38. 14. § *Heb.* 12. 24.

ful Voice of Christ, ^x My God! My God! why hast thou forsaken me? And doubt not but ere long thou shalt as truly ^y reign with him as now thou dost suffer with him, for ^z Yea and Amen, ^a hath spoken it. No Sin bars a Man from Salvation but only Incredulity and Impenitency: Nothing makes the Sin against the Holy Ghost unpardonable, but want of Repentance. Thy unfeigned desire to Repent, is as acceptable to God as the perfectest Repentance that thou could'st wish to perform unto him.

Meditate upon these Evangelical Comforts, and thou shalt see, that in every Agony of Death God will so assist thee with his Spirit, that when Satan looketh for the greatest Victory, he shall receive the foulest Foil; yea, when thy Eye-strings are broken, that thou can'st not see the Light, Jesus Christ will appear unto thee to comfort thy Soul, and his Holy Angels will carry thee into his ^b Heavenly Kingdom. Then shall thy Friends behold thee lik ^c Manoah's Angel, doing Wonders indeed, when they shall see a frail Man in his greatest Weakness (by the meer Assistance of God's Spirit) overcoming the Strength of Sin; the Bitterness of Death, and all the Power of Satan; and in the Fire of Faith, and Perfume of Prayer, ascending up with Angels Victoriously into Heaven.

An Admonition to them who come to Visit the Sick.

They who come to Visit the Sick, must have a special care not to stand dumb, and staring in the sick Person's Face to disquiet him; nor yet to speak idly, and to ask unprofitable Questions, as most do.

^x Matt. 27. 46. ^y 2 Tim. 2. 11. ^z 2 Cor. 1. 20. ^a Rev. 3. 14. Heb. 6. 6. ^b Luke 16. 22. ^c Judges 13. 1.

If they see therefore that the sick Party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *Weakness*, and to prepare for eternal Life. One hour well-spent when a Man's Life is almost *out-spent*, may gain a Man the Assurance of eternal Life. Soath him not with the vain hope of this Life, lest thou betray his Soul to *eternal Death*. Admonish him plainly of his Estate, and ask him briefly these or the like Questions.

Questions to be asked of a Sick Man, that is like to die.

DOst thou believe that Almighty God, the Trinity of Persons in Unity of Essence, hath by his Power made Heaven and Earth, and all things therein? And that he doth still by his *Divine Providence* Govern the same? So that nothing comes to pass in the World, nor to thyself, but what his *Divine Hand and Counsel* hath determined before to be done.

2. Dost thou confess, that Thou hast Transgressed and broken the Holy *Commandments* of Almighty God, in *Thought, Word and Deed*? And hast deserved for breaking his *holy Laws*, the *Curse of God* which containeth all the *Miseries of this Life*, and everlasting Torments in Hell-Fire, when this Life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not sorry in thy heart, that thou hast so broken his *Laws*, and neglected his Service and Worship, and so much followed the *World* and thine own *vain Pleasures*? And wouldst thou not lead a *holier Life*, if thou wert to begin again.

4. Dost thou not from thy Heart desire to be reconciled unto God in *Jesus Christ his blessed Son*

Son, thy Mediator, who is ^d at the right-hand of God in Heaven, & now appearing for thee in the Sight of God, and making Request unto him for thy Soul.

5. Dost thou renounce all Confidence in all other ^f Mediators, or Intercessors, Saints or Angels, believing, that Jesus Christ, the ^{*} only Mediator of the New Testament, [†] is able perfectly to save them, that come unto God by him, seeing he ever liveth to make intercession for them? and wilt thou with David say unto Christ, ^g Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee.

6. Dost thou confidently believe and hope to be saved by the only Merits of that bloody Death and Passion, which thy Saviour Jesus Christ hath suffered for thee; not putting any hope of Salvation in thine own Merits, nor in any other Means or Creatures? being assuredly perswaded, ^h That there is no Salvation in any other; and that there is none other Name under Heaven, whereby thou must be saved.

7. Dost thou heartily forgive all Wrongs and Offences done or offered unto thee, by any manner of Person whatsoever? And dost thou as willingly (from thy Heart) ask forgiveness of them, whom thou hast grievously wronged in Word or Deed? And dost thou cast out of thy Heart all Malice and Hatred which thou hast born to any body, that thou may'st appear before the Face of Christ (the ^k Prince of Peace) in perfect Love and Charity?

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken, and do'st still withhold from any Widow or Fatherless Children

^d Rom. 8. 34. ^e Heb. 9. 24. ^f Heb. 9. 12. ^{*} 1 Tim. 2. 5. [†] Heb. 7. 25. ^g Psal. 73. 25. ^h Acts 4. 1. Acts 10. 43. ^k Isa. 9. 6. Heb. 12. 14.

or from any other Person whomsoever? Be assured, that unless thou shalt restore, like *Zaccheus*, those Goods and Lands (if thou be'st able) thou can'st not truly repent; and without true Repentance thou can'st not be Saved, nor look Christ in the Face when thou shalt appear before his Judgment-Seat?

9. Dost thou firmly believe, That thy Body shall be raised up out of the *Grave* at the sound of the *last Trumpet*; And that thy Body and Soul shall be united together again in the *Resurrection-Day*, to appear before the *Lord Jesus Christ*, and thence to go with him into the Kingdom of Heaven, to live in everlasting Bliss and Glory?

If the Sick Person shall answer to all these Questions like a faithful Christian, then let all who are present, joyn together and pray for him, in these, or the like Words.

A Prayer to be said for the Sick by them who visit him.

O Merciful Father, who art the Lord and Giver of Life, and to whom belong the issues of Death; we thy Children here Assembled, do acknowledge, that (in respect of our manifold Sins) we are not worthy to ask any Blessing for ourselves at thy hands, much less to become Suiters to thy Majesty in the behalf of others: yet because thou hast commanded us to pray one for another, ^a especially for the Sick, and hast promised that the Prayers of the Righteous shall avail much with thee: In Obdience therefore to thy Commandment; and confidence of thy gracious Promise, we are bold to become humble Suiters to thy Divine Majesty, in the behalf of this our

dear Brother (or Sister) whom thou hast Visited with the *Chastisement* of thine own Fatherly hand. We could gladly wish the *Restitution* of his health, and a *longer Continuance* of his Life, and Christian *Fellowship* amongst us: But forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this *Visitation*, to call for him out of this mortal Life; we submit *our Wills* to *thy blessed Will*, and humbly intreat for *Jesus Christ* his sake, and the *Merits* of his bitter Death and Passion, (which he hath suffered for him.) that thou would'st pardon and forgive unto him *all his Sins*; as well that wherein he was conceived and born, as also all the offences and Transgressions, which ever since, to this *Day and Hour*, he hath committed in *Thought, Word, and Deed*, against thy Divine Majesty. Cast them behind thy Back, *Remove them as far from thy Presence as the East is from the West*. Blot them out of thy Remembrance, lay them not to his Charge, wash them away with the *Blood of Christ*, that they may no more be seen: And deliver him from all the Judgments which are due unto him for his Sins, that they may never trouble his Conscience, nor rise in Judgment against his Soul: and *impute* unto him the *Righteousness* of *Jesus Christ*, whereby he may appear Righteous in thy sight. And in his extremity at this time, we beseech thee look down from Heaven upon him with those Eyes of Grace and Compassion, wherewith thou art wont to look upon thy Children in their Afflictions and Misery. Pity thy wounded Servant, like the good *Samaritan*; for here is a sick Soul that needeth the help of such a *heavenly Physician*.

cian: O Lord, increase his Faith, that he may be-
 lieve that Christ died for him, and that his
 Blood cleanseth him from all his Sins; and ei-
 ther assuage his Pain, or else increase his Pa-
 tience, to endure thy Blessed Will and Pleasure.
 And, good Lord, lay no more upon him, than
 thou shalt enable him to bear. Heave him up
 unto thyself, with those Sighs and Groans which
 cannot be expressed. Make him now to feel,
 what is the Hope of his Calling; and what is the
 exceeding Greatness of thy Mercy and Power
 towards them that believe in thee: And in his
 Weakness, O Lord, shew thou thy Strength. De-
 fend him against the Suggestions and Tempta-
 tions of Satan; who (as he hath all his Life-
 time) will now in his Weakness especially seek
 to assail him, and to devour him. O save his
 Soul, and Reprove Satan, and command thy holy
 Angels to be about him, to aid him, and to
 chase away all Evil and Malignant Spirits far
 from him. Make him more and more to loath
 this World, and to desire to be loosed, and to be
 with Christ. And when that good Hour and Time
 shall come, (wherein thou hast determined to
 call for him out of this present Life) give him
 Grace peacefully and joyfully to yield up his Soul
 into thy Merciful Hands, and do thou receive
 her into thy Mercy, and let thy Blessed Angels
 carry her into thy Kingdom. Make his last
 hour his best hour, his last words his best words,
 and his last thoughts his best thoughts. And when
 the Sight of his Eyes is gone, and his Tongue
 shall fail to do its Office; grant, O Lord, that
 his Soul may (with Stephen) behold Jesus
 Christ in Heaven ready to receive him: and that
 thy Spirit within him, may make Request for him;

with

with Sighs that cannot be expressed, Rom. 8. 26. Teach us in him to read and see our own *End* and *Mortality*, and therefore to be careful to prepare ourselves for our last *Ends*, and put ourselves in a Readiness against the time that thou shalt call for us in the like Manner. Thus, Lord, we recommend this our dear Brother, (or Sister) thy Sick Servant, unto thy eternal Grace and Mercy, in that Prayer which Christ our Saviour hath taught us, saying,

*Our Father which art in Heaven, &c,
Thy Grace, O Lord Jesus Christ, thy Love, O Heavenly Father, thy Comfort and Consolation, O Holy Spirit, be with us all, and especially with this thy Sick Servant, to the End, and in the End, Amen.*

Let them Read often to the Sick some special Chapters of the *Holy Scriptures*; as,

The Three first Chapters of the Book of *Job*.

The 14, and 19, Chapters of *Job*.

The 34th Chapter of *Deuteronomy*.

The two last Chapters of *Joshua*.

The 17th Chapter of the first of *Kings*.

The 2d, 4th, and 12, Chapters of the second of *Kings*.

The 38th, 40th, and 65th, Chapters of *Isaiah*.

The History of the Passion of Christ,

The 8th Chapter to the *Romans*.

The 15th Chapter of the first Epistle to the *Corinthians*.

The 4th Chapter of the first Epistle to the *Thessalonians*.

The 5th Chapter of the second Epistle of Paul to the *Corinthians*.

The first and last Chapters of *St. James*.

The 11th, and 12th, to the *Hebrews*.

The First Epistle of *St. Peter*.

The three first, and the three last Chapters of the *Revelations*, or some of these.

And so exhorting the sick Party to wait upon God by Faith and Patience, till he send for him; and praying the Lord to send them a joyful meeting in the Kingdom of Heaven, and a blessed Resurrection at the Last Day; they depart at their Pleasure in the Peace of God.

Consolations against Impatience in Sickness.

IF in thy sickness by Extremity of Pain, thou be driven to Impatience; meditate,

1. That thy *Sins* have deserved the Pains of Hell; therefore thou may'st with greater Patience endure these Fatherly Corrections.

2. That these are the *Scourges* of thy Heavenly Father, and the Rod is in his Hand. If thou did'st suffer with Reverence, being a Child, the Correction of thy ^a Earthly Parents; how much rather should'st thou now submit thyself (being the Child of God) to the Chastisement of thy Heavenly Father, seeing it is for thine eternal Good?

3. That ^b Christ suffered in his Soul and Body far more grievous Pains for thee, therefore thou must more willingly suffer his blessed Pleasure for thine own Good. Therefore saith Peter, ^c Christ Suffered for you, leaving you an Example, that ye should follow his Steps. And ^d Let us (saith Saint Paul) run with Patience the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross; &c.

^a Heb. 12. 9. ^b Isa. 55. 5. ^c 1 Pet. 2. 21. ^d Heb. 12. 1, 2.

4. That these Afflictions which now you suffer, are none other, but such as e are accomplished in your Brethren that are in the World, as witnesseth Peter; yea, Job's Afflictions were far more grievous. There is not one of the Saints who are now at rest in heavenly Joys, but endur'd as much as you do, before they went thither: yea many of them willingly suffered all the Torments that Tyrants could inflict upon them, that they might come to those Heavenly Joys whereunto you are now called. And you have a Promise, that f the God of all Grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle you. And that g God of his Fidelity, will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.

5. That God hath determined the time when thy Affliction shall end, as well as the time when it began. 38 years were appointed the sick Man at h Bethesda's Pool. Twelve years to the Woman with the i Bloody-Issue. Three Months to k Moses. Ten days Tribulation to the l Angel of the Church of Smyrna. Three days Plague to m David. Yea, the number of the Godly Man's Tears are Registered in God's Book, and the n Quantity kept in his Bottle.

The Time of our Trouble (saith Christ) is but a o Modicum. God's Anger lasts but a p Moment (saith David :) A little q Season, (saith the Lord ;) and therefore calls all the time of our Pain but the r Hour of Sorrow. David, for the Swiftnes thereof, compares our present Troubles

e 1 Pet. 5. 9. f 1 Pet. 5. 10. g 1 Cor. 10. 13. h John 5. 5. i Matth. 9. 20. k Exod. 2. 2. l Rev. 2. 10. m 2 Sam. 24. 13. n Psal. 56. 8. o John 16. 16. p Psal. 80. q Rev 6. 11. r John 16. 21. to

to a ^r Brook; and *Athanasius* to a Shower. Compare the longest Misery that Man endures in his Life, to the eternity of heavenly Joys, and they will appear to be nothing. And as the sight of a ^r Son safe born, makes th Mother forget all her ^rorn or deadly Pain; so the Sight of Christ in Heaven, who was born for thee, will make all these Pangs of Death to be quite forgotten, as if they had never been: Like ^r Stephen, who as soon as he saw Christ, forgot his own Wounds, with the Horror of the Grave, and Terror of the Stones; and sweetly yielded his Soul into the Hands of his Saviour. Forget thine own Pain, think of Christ's Wounds; ^u Be faithful unto the Death, and he will give thee the Crown of eternal Life.

6. That you are now called to Repetitions in Christ's School; to see how much Faith, Patience, and Godliness you have learned all this while; and whether you can, like Job, ^x receive at the Hand of God, some Evil, as well as you have hitherto received a great deal of Good: ^s therefore you have always prayed, ^y my will be done; so be not now offended at this which is done by his holy Will.

7. That ^y all things shall work together for the best to them that love God: Inasmuch that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from the Love of God, which is in Jesus Christ our Lord. Assure yourself that every Pang is a Prevention of the Pains of Hell; every Respite an Earnest of Heaven's Rest; and how many Stripes do you esteem Heaven worth? As your Life hath been a Comfort to others, so give your Friends a Chri-

^r Psal. 110. 7. ^s John 16. 21. ^t Acts 7. ^u Rev. 2. 10. ^x Job 2. 10. ^y Rom. 8. 28, 38, 39.

Christian Example to die, and deceive the Devil, as Job did. It is but the Cross of Christ sent before to Crucifie the Love of the World in thee, that thou may'st go eternally to live with Christ who was Crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy Arms his holy Cross, carry it after him, unto him; thy Pains will shortly pass, thy Joys shall never pass away.

Consolations against the fear of Death.

[F in the Time of thy Sicknes, thou findest thyself fear to die; meditate,

1. That it argueth a dastardly Mind to fear that which is not. For in the Church of Christ there is no Death, Isa. 25. 7, 8. And whosoever liveth and believeth in Christ shall never die, John 11. 26. Let them fear Death, who live without Christ. Christians die not; but when they please God, they are (like Ench) translated unto God. Their Pains are but Elijah's fiery Chariot to carry them up to Heaven; or like Lazarus's Sores, sending them to Abraham's Bosom. In a word, if thou be one of them that like Lazarus's, lovest Jesus, thy Sicknes is not unto the Death, but for the Glory of God, who of his Love, changeth thy living Death to an everlasting Life. And if many Heathen Men, as Socrates, Curtius, Seneca, &c. died willingly (when they might have lived) in hope of the Immortality of the Soul: Wilt thou, being trained so long in Christ's School, (and now called to the Marriage-Supper of the blessed Lamb, Rev. 29. 7.) be one of those Guests that refuse to go to that joyful Banquet? God forbid.

^a Gen. 5. 24. ² Kings 2. 11, 12. ^b Luke 16. 23. John 11. 4.

2. Re-

2. Remember that thy Abode is here but the *Second Degree of thy Life*; for after thou hadst first lived *Nine Months* in thy *Mother's Womb*, thou wast of necessity driven thence to live here in a *Second Degree of Life*. And when that a *Number of Months* which God hath determined for this *Life*, are expired, thou must likewise leave *this*, and pass to a *Third Degree* in the other World which never ends. Which to them that live and die in the Lord, surpasseth as far this *Kind of Life*, as this doth that which one lives in his *Mother's Womb*. To this last and excellentest *Degree of Life*, through this *Door* passed Christ himself, and all his *Saints* that were before thee; and so shall all the rest after them and thee. Why should'st thou fear that which is common to all *God's Elect*? Why should that be uncouth to thee, which was so welcome to all them? Fear not Death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a better World: The *End* of a *Temporal*, but the *Beginning* of an *Eternal Life*.

3. Consider that there are but *three things* that can make *Death* so fearful unto thee: 1. The *Loss* thou hast thereby. 2. The *Pain* that is therein. 3. The *terrible Effects* which follow after. All these are but false *Fires*, and causeless *Fears*. For the First, If thou leavest here *uncertain Goods* which *Thieves* may Rob, thou shalt find in ² *Heaven* a true *Treasure* that can never be taken away: These were but lent thee as a *Steward* upon *Accompts*; those shall be given thee as thy *Reward* for ever. If thou leavest a *loving Wife*, thou shalt be Married to Christ which is more lovely. If thou leavest *Children* and *Friends*, thou

shalt there find all^a thy Religious Ancestors and Children departed, yea, *Christ* and all his blessed *Saints* and *Angels*. And as many of thy Children as be *God's Children*, shall thither follow after thee. Thou leavest an *Earthly Possession* and a ^c *House of Clay*; and thou shalt enjoy an *Heavenly Inheritance* and^d *Mansion of Glory*, which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not Death unto thee *Gain*? Go home, go home, and we will follow after thee.

Secondy, for the *Pain* in *Death*: *The Fear* of *Death* more *Pains* many than the very *Pangs* of *Death*; for many a *Christian* dies without any great *Pangs* or *Pains*. Pitch the *Anchor* of thy *Hope* on the firm *Ground* of the *Word* of *God*, who hath promised ^e in thy *Weakness* to perfect his *Strength*, and ^f not to suffer thee to be tempted above that thou art able to bear: And *Christ* will shortly turn all thy temporal *Pains* to his eternal *Joy*s. Lastly, as for the terrible *Effects* which follow after *Death*, they belong not unto thee, being a *Member* of *Christ*; for *Christ* by his *Death* hath taken away the *Sting* of *Death* to the *Faithful*; so that now there is no ^g *Condemnation* to them that are in *Christ Jesus*. And *Christ* hath protested, ^h That he that believeth in him hath everlasting *Life*, and shall not come into *Condemnation*, but hath passed from *Death* unto *Life*. Hereupon the *Holy Spirit* from *Heaven* saith, Blessed are the *Dead* which die in the *Lord*, and that from thenceforth they rest from their *Labours*, and their *Works* do follow them. In respect therefore of the *Faithful*, *Death* is swallowed up in *Victory*,

^c 2 Cor. 5. 1. ^d John 13. 9. ^e 2 Cor. 12. 9. ^f 1 Cor. 10. 13. ^g Rom. 8. 1. ^h John 5. 24. ⁱ 1 Cor. 15. 54.

and his Sting, which is Sin, and the Punishment thereof, is taken away by Christ. Hence Death is called, in respect of our *Bodies*, a^k *Sleep and Rest*; in respect of our *Souls*, a going to our *Heavenly Father*, ^l a *Departing in Peace*, a *Removing from this body to go to the Lord*; ^m a *Dissolution of Soul and Body to be with Christ*. What shall I say? *Precious in the sight of the Lord is the Death of his Saints*. These Pains are but thy *Throws and Travail* to bring forth *Eternal Life*. And who would not pass through Hell to go to Paradise, much more through Death? There is nothing after Death that thou needest *fear*; not thy *Sins*, because Christ hath payed thy *Ransom*; not thy *Judge*, for he is thy *loving Brother*; not the *Grave*, for it is the *Lord's Bed*; not *Hell*, for thy Redeemer keeps the *Keys*; not the *Devil*, for *God's Holy Angels* pitch their *Tents* about thee, and will not leave thee till they bring thee to Heaven. Thou wast never nearer *Eternal Life*; Glorifie therefore Christ by a blessed Death. Say cheerfully, *Come, Lord Jesus*, for thy *Servant* cometh unto thee: I am willing, Lord, help my *Weakness*.

Seven Sanctified Thoughts, and Mournful Sighs of a Sick Man ready to die.

NOW (inasmuch as God of his infinite Mercy, doth so temper our Pain and Sickness, that we are not always oppressed with Extremity, but gives us in the midst of our Extremities some Respite to ease and refresh ourselves, thou must have an especial Care (considering how short a time thou hast, either for ever to lose, or to obtain Heaven) to make use of every Breathing-time which God does afford

l 1 Thes. 4. 13. Isa. 25. Rev. 14. / Luke 2. 29. m 2 Cor. 5. Phil. 1. 23. thee :

thee: And during that little time of ease, to gather strength against the Fits of greater Anguish. Therefore in these times of Relaxation and Ease, use some of these short thoughts and sighs.

The First Thought.

Seeing every Man enters into this Life in Tears, passes it in Sweat, and ends it in sorrow; Ah! what is there in it, that a Man should desire to live any longer in it? O! what a Folly is it, that when the Mariner roweth with all his force to arrive at the wished Port; and that the Traveler never resteth till he come to his Journey's end; we fear to desery our Port, and therefore would put back our Barque, to be longer tossed in this continual Tempest? We weep to see our Journey's End, and therefore desire our Journey to be lengthened, that we might be the more tired with a foul and cumbersome way.

The Spiritual Sigh thereupon.

O Lord, this Life is but a troublesome Pilgrimage; ⁿ few in Days, but full of Evils; and I am weary of it, by reason of my Sins. Let me therefore (O Lord) entreat thy Majesty in this my Bed of Sickness, as ^o Elias did under the Juniper-Tree in his Affliction: It is now enough, O Lord, that I have lived so long in this Vale of Misery; take my Soul into thy merciful Hands, for I am no better than my Fathers.

The Second Thought.

THink with what a ^p Body of Sin thou art loaden, what great Civil-Wars are contained in a ^q little World; the ^r Flesh fight-

ⁿ Gen. 47. 9. ^o 1 Kings 19. 4. ^p Rom. 7. 24. ^q Jam. 4. 1. ^r Gal. 5. 17.

ing against the Spirit, Passion against Reason, Earth against Heaven; and the World within thee bandying itself for the World without thee; and that but one only means remains to end this conflict, Death, which in (God's appointed time) will separate thy Spirit from thy Flesh; the pure and regenerate part of thy Soul, from that part which is impure and unregenerated.

The Spiritual Sigh upon the Second Thought.

O Wretched Man that I am! ^t who shall deliver me from the Body of this Death? **O** my sweet Saviour Jesus Christ, ^u thou hast Redeemed me with thy precious Blood: And ^a because thou hast delivered my Soul from Sin, mine Eyes from Tears, and my Feet from falling; ^w I do here from the very bottom of my heart, ascribe the whole Praise and Glory of my Salvation to thy only Grace and Mercy, saying (with the Holy Apostle,) ^x Thanks be unto God which hath given me the Victory through our Lord Jesus Christ.

The Third Thought.

THink how it behoves thee to be assured that thy Soul is Christ's; for Death hath taken sufficient Gages to assure himself of thy Body, in that all thy Senses be ready to die, save only the sense of Pain; but sith the beginning of thy Being began with Pain, marvel the less if thy End conclude with Dolours. But if these temporal Dolours (which only afflict the Body) be so painful; Lord, ^y who can endure the devouring Fire? who can abide the everlasting Burning?

^s Rom. 7. 24. ^t Rev. 5. 9. ^u Psalm 116. 8. ^w Psal. 145. ^x 1 Cor. 15. 57. ^y Isa. 33. 14.

The Spiritual Sigh upon the Third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only Physician that can't ease my Body from Pain, and restore my Soul to Life Eternal: Put thy Passion, Cross and Death betwixt my Soul and thy Judgments, and let the Merits of thy Obedience stand betwixt thy Father's Justice and my Disobedience, and from these bodily Pains, receive my Soul into thine everlasting Peace: For I cry unto thee with Stephen, * *Lord Jesus, receive my Spirit.*

The Fourth Thought.

THink that the worst that Death can do, is but to send thy Soul sooner than thy Flesh would be willing, to Christ and his heavenly Joys: Remember that *that worst is thy best hope.* The worst therefore of Death is rather a Help than Harm.

The Spiritual Sigh upon the Fourth Thought.

O Lord Jesus Christ, the Saviour of all them that put their Trust in thee, forsake not him that in Misery flieth unto thy Grace for Succour and Mercy: O sound that sweet Voice in the Ears of my Soul, which thou spakest unto the Penitent Thief on the Cross, *a This day thou shalt be with me in Paradise.* For I, O Lord, do (with the Apostle) from my Soul speak unto thee, *b I desire to be dissolved, and to be with Christ.*

The Fifth Thought.

THink, (if thou fearest to die) *c That in Mount-Sion there is no Death; for he that believeth in Christ, shall never die.* And if thou desirest to live, without doubt, the Life Eternal (whereunto this Death is a Passage) surpasseth all. There do all the faithful departed (having ended their Miseries) live with Christ in Joys:

* Acts 7. 59. a Luke 23. 43. b Psal. 1. 23. c Isa. 25. 7, 8. John 11. 25. S and

and therefore shall all the Godly, which survive, be gathered out of their Troubles, to enjoy with *eternal Rest*.

The Spiritual Sigh on the Fifth Thought.

O Lord, thou seest the Malice of Satan who is not contenting himself, like a roaring Lion on all the Days and Nights of our Life, to seek our Destruction; shews himself busiest, when thy Children are weakest and nearest unto their End: O Lord, reprove him, and preserve my Soul. He seeks to terrifie me with Death, which my Sins have deserved: But let thy holy Spirit comfort my Soul with the assurance of eternal Life, which thy Blood hath purchased: Allwage my Pain, encrease my Patience, and (if it be thy blessed Will) end my Troubles: For my Soul beseecheth thee with old blessed Simeon, O Lord, now let thy Servant depart in Peace, according to thy Word.

The Sixth Thought.

Think with thyself, what a Blessing God hath bestowed upon thee above many millions in the World; that whereas they are either Pagans who worship not the true God, or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast Grace to die in the True Christian Faith, and to be buried in the Sepulchre of God's Servants; who all wait for the Hope of Israel, the raising of their Bodies in the Resurrection of the Just.

The Spiritual Sigh upon the Sixth Thought.

O Lord Jesus Christ, who art the Resurrection and the Life, in whom, whosoever believeth, shall live, tho' he were dead: I believe that whosoever liveth and believeth in thee, shall never die: And know that I shall rise again in the

Resurrection of the last Day: For I am sure, that thou my Redeemer livest: And though that after my Death, Worms destroy this Body; yet I shall see thee, my Lord, and my God, in this Flesh.

Grant therefore, O Christ, for thy bitter Death and Passion's sake, that at that day I may be one of them to whom thou wilt pronounce that joyful Sentence, ¹ Come ye blessed of my Father, inherit the Kingdom prepared for you before the Foundation of the World.

The Seventh Thought.

Think with thyself how Christ endured for thee a ¹ cursed death, and the wrath of God, which was due unto thy Sins; and what terrible Pains and cruel Torments, the Apostles and Martyrs have voluntarily suffered, for the defence of Christ's Faith, when they might have lived by dissembling or denying him: How much more willing should'st thou be to depart in the Faith of Christ, having less Pains to torment thee and more Means to comfort thee?

The Spiritual Sigh upon the Seventh Thought.

O Lord, my Sins have deserved the Pains of Hell, and Eternal Death; much more these Fatherly Corrections wherewith thou dost afflict me: But, ² O Blessed Lamb of God, which takest away the Sins of the World, have Mercy upon me; and ³ wash away all my filthy Sins with thy most precious Blood, and ⁴ receive my Soul into thy Heavenly Kingdom: for ⁵ into thy hands, O Father, I commend my Spirit, and thou hast redeemed me, O Lord, thou God of Truth.

¹ Job 13. 25, 26. ² Matth. 25. 34. ³ Gal. 3. 13.
⁴ John 1. 29. ⁵ Rev. 1. 5. ⁶ Luke 23. 42. ⁷ Plal. 31. 5.

The Sick Person ought now to send for some Godly and Religious Pastor.

IN any wise remember (if conveniently it may be) to send for some Godly and Religious Pastor, not only to pray for thee at thy Death (for God in such Case hath promised to hear the Prayers of the Righteous: Prophets, and: Elders of the Church) but also upon thy Confession and unfeigned Repentance to absolve thee of thy Sins. For as Christ hath given him a Calling to: Baptize thee unto Repentance for the Remission of thy Sins; so hath he likewise given him a Calling and Power, and w. Authority (upon Repentance) to absolve thee from thy Sins. * I will give thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind upon Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. And again, † Verily I say unto you whatsoever ye bind on Earth, shall be bound in Heaven; and whatsoever ye loose on Earth, shall be loosed in Heaven. And again, ‡ Receive ye the Holy Ghost; whosoever Sins ye remit they are remitted unto them, and whosoever Sins ye retain, they are retained. This Doctrine was as Ancient in the Church of God as Job; for Eliphaz tells him, § That when God strikes a Man with Malady on his Bed, so that his Soul draweth near the Grave, and his Life to the Buriers; if there be any Messenger with him, or an Interpreter, one of a thousand, to declare unto Man his Righteousness, then will he have Mercy upon him, &c. and answerable hereunto (saith Sr. James) ¶ if the Sick have committed Sins (upon his Repentance and the Prayers of the Elders)

r Gen. 20. 7. Jer. 18. 20. and 1. 51. † Sam. 12. 19. 23. § Jam. 5. 14, 15, 16. † Mar. 1. 4. Acts 19. 4. ¶ 1 Cor. 5. 4. ¶ 2 Cor. 10. 8. x Mat. 16. 19. y Mat. 18. 18. z John 20. 32, 23. a Job 33. 19, 22, 23, 24. b James 5. 15. they

they shall be forgiven him. ^c These have Power to shut Heaven, and to ^d deliver (the Scandalous Impenitent Sinner) to Satan: For, ^e the Weapons of their Warfare are not Carnal, but mighty, through God, to cast down, &c. and to have Vengeance in readiness against all Disobedience. They have the ^f Key of loosing, therefore the Power of Absolving.

The Bishops and Pastors of the Church do not forgive Sin by any ^g absolute Power of their own, (for so only Christ their Master forgiveth Sins) but ^b Ministerially, as the Servants of Christ, and Stewards, to whose Fidelity their Lord and Master has committed his Keys; and that is, when they do declare and pronounce, either publicly, or privately, by the Word of God, what bindeth, what looseth; and the Mercies of God to penitent Sinners, or his Judgments to impenitent and obstinate Persons, and so do apply the general Promises or Threatnings to the Penitent or Impenitent. For Christ from Heaven does by them (as by his Ministers on the Earth) declare whom he remitteth and bindeth, and to whom he will open the Gates of Heaven, and against whom he will shut them. And therefore it is not said, *Whose sins ye signify to be remitted*, but *whose Sins ye remit*. They then do remit Sins, because Christ by their Ministry remitteth Sins, as Christ by his Disciples looseth Lazarus, John 11. 44. And as no Water could wash away Naaman's Leprosie, but the Waters of Jordan, (though other Rivers were as clear) because the Promise was annexed unto the Water of Jordan, and not of other Rivers: So

^c Rev. 11. 16. ^d 1 Cor. 5. 5. ^e 2 Cor. 10. 4. &c.
^f Matth. 16. 19. ^g 1 Cor. 5. 4. ^b 1 Cor. 4. 1, 2.
Acts 13. 38.

tho' another Man may pronounce the *same Words*, yet have they not the like Efficacy and Power to work on the Conscience, as when they are pronounced from the Mouth of *Christ's Ministers*; because the ⁱ *Promise* is annexed to the Word of God in their Mouths; for them has he ^k chosen, ^l separated, and ^m set apart for this work, and to them he has committed the ⁿ *Ministry and Work of Reconciliation*; by their holy ^o *Calling* and ^p *Ordination* they have received the ^q *Holy Ghost*, and the *Ministerial Power of Binding and Loosing*. They are sent forth by the ^r *Holy Ghost* for this Work, whereunto he hath called them. And Christ gives his Ministers Power to forgive Sins to the Penitent, in the ^s same Words that he taught us in the *Lord's Prayer*, to desire God to forgive us our Sins: To assure all Penitent Sinners, that God by his Ministers Absolution doth fully, thro' the Merits of Christ's Blood forgive them all their Sins. So that what Christ decreeth in Heaven, in *foro judicii*, the same he declareth on Earth by his reconciling Ministers, in *foro penitentiae*; so that as God hath reconciled the World to himself by Jesus Christ, so hath he (saith the Apostle) given unto us the *Ministry of Reconciliation*.

He that sent them to Baptize, saying ^t *Go and teach all Nations, baptizing them, &c.* sent them also to remit sins, saying, ^u *As my Father sent me, so send I you: whosesoever Sins ye remit, they are remitted unto them, &c.* As therefore none can Baptize, (tho' he use the same Water and Words) but only the lawful Minister, which Christ

ⁱ John 20. 22, 23. ^k Acts 1. 24. ^l Acts 13. 2. ^m Rom. 1. 1. ⁿ 2 Cor. 5. 18, 19. ^o Acts 13. 2. ^p 1 Cor. 1. 1. Heb. 4. 4. ^q Tit 1. 5. ^r John 20. 22, 23. ^s Acts 13. 2, 4. ^t John 20. 23. ^u 2 Cor. 5. 18. ^v John 20. 21, 23.

hath called and authorized to this Divine and Ministerial Function: So tho' others may comfort with good Words, yet none can *w* absolve from Sin, but only those, to whom Christ hath committed the holy * Ministry and Word of Reconciliation: And of their Absolution Christ speaketh, † He that beareth you beareth me. In a doubtful Title, thou wilt ask the Counsel of a skilful Lawyer: In peril of Sicknes, thou wilt know the Advice of the learned Physician: and is there no danger in the dread of Damnation, for a Sinner to be his own Judge?

Judicious Calvin ^a teaches this Point of Doctrine most plainly: *Etsi omnes mutuo nos debeamus consolari, &c.* Altho' (saith he) we ought to comfort and confirm one another in the confidence of God's Mercy; yet we see that the Ministers are appointed as Witnesses and Sureties to ascertain our Consciences of the Remission of Sins; insomuch, as they were said to remit Sins, and to loose Souls. Let every faithful Man therefore remember, that it is his Duty (if inwardly he be vexed and afflicted with the Sense of his Sins) not to neglect that Remedy which is offered unto him by the Lord, to wit, that (for the easing of his Conscience) he make private Confession of his Sins to his Pastor; and that he desire his private Endeavour for the Application of some Comfort unto his Soul; whose Office it is (both publicly and Privately) to administer Evangelical Consolation to God's People.

Beza highly ^b commendeth this Practice: and Luther saith, That he had rather lose a thousand

^w 2 Cor. 7. 10. * Heb. 5. 41. 2 Cor. 5. 10. † Luke 10. 16. ^a Lib. 3. Instit. cap. 4. Sect. 12. ^b In Antich. Papatus & Christianismi, vol. 1. fol. 66. ^c Luther. tom. 6. fol. 109. & seqq.

Worlds, than suffer private Confession to be thrust out of the Church. Our Church hath ever most soundly maintained the Truth of this Doctrine, but most justly abolished the Tyrannous and Antichristian Abuse of Popish Auricular Confession; which they thrust upon the Souls of Christians, as an *expiatory Sacrifice*, and a *meritorious Satisfaction* for Sin; racking their Consciences to confess, when they feel no Distress, and to enumerate all their Sins, which is impossible. That by this Means they might dive into the secrets of all Men, which often-times hath proved pernicious; not only to *private Persons*, but also to *publick States*. But the Truth of God's Word is, That no person having received Orders in the Church of Rome can truly absolve a Sinner: For the Keys of *Absolution* are Two; the one is the Key of *Authority*, and that only *Christ* hath; the other is the Key of *Ministry*, and this he *a* gives to his *Ministers*, who are therefore called *b* the *Ministers of Christ, the Stewards of God's Mysteries, the c Ambassadors of Reconciliation, Bishops, Pastors, Elders, &c.* But Christ never ordain'd in the New-Testament any Order of Sacrificing Priests; neither is the name of *iepevs*, which properly signifieth *Sacerdos*, or *Sacrificing Priest*, given to any Officer of Christ in all the New-Testament: Neither do we read in all the New-Testament, of any who confess'd himself to be a Priest, but *d Judas*. Neither is there any real Priest, in the New-Testament, but only *e* Christ. Neither is

d Witness our Liturgy. Dr. Holland absolv'd Dr. Reynolds, who not being able to speak, kiss'd the Hand wherewith he was absolv'd. *a* Rev. 3. 7. Mat. 2. 7. Luke 5. 21. *a* Matth. 16. 19. *b* 1 Cor. 4. 1. *c* 2 Cor. 5. 20. 1 Cor. 12. 10. 1 John 4. 1. John 20. 23. *d* Mat. 27. 4. *e* Heb. 7. 24, 27, 28.

there

there any part of his Priesthood to be now accomplished on ^e Earth, but that which he fulfilleth in Heaven, by making Intercession for us. Seeing therefore Christ never ordained any Order of Sacrificing-Priest, and that Popish Priests scorn the Name of Ministers of the Gospel, to whom only Christ committed his Keys; it necessarily follows, That no Popish Priest can truly either *excommunicate* or *absolve* any Sinner, or have any lawful Right to meddle with Christ's Keys. But the *Antichristian Abuse* of this Divine Ordinance should not abolish the lawful use thereof, betwixt Christians and their Pastors, in Cases of Distress of Conscience, for which it was chiefly ordained.

And verily, there is not any Means more excellent to *humble a proud Heart*, nor to raise up an *humble Spirit*, than this Spiritual Conference betwixt the Pastors, and the People committed to their Charge. If any Sin therefore troubles thy Conscience, confess it to God's Minister, ask his Counsel, and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientiæ*, but thy Sins be as verily forgiven on Earth, as if thou did'st hear Christ himself, in *foro judicii*, pronouncing them to be forgiven in Heaven. *8 Qui vos audit, me audit*, he that heareth you, heareth me. Try this and tell me, whether thou shalt not find more ease in thy Conscience, than can be expressed in Words. Did prophane Men consider the Dignity of this Divine Calling, they would the more honour the Calling, and reverence the Persons.

The sick Man (having thus eased his Conscience, and received his *Absolution*) may do well (having a convenient number of faithful Chri-

f Heb. 8. 4. Heb. 7. 15. g Luke 10. 16.

tians joynd with him) to receive the *Holy Sacrament* of the *Lord's Supper*; to encourage him in his *Faith*, and to discourage the Devil in his assaults. In this respect, the *Council of Nice* termeth this Sacrament, *Viaticum*, the *Soul's Provision for her Journey*. And albeit, the *Lord's Supper* be an Ecclesiastical Action, yet forasmuch as our *Lord* (the first Instituter) celebrated it in a private House, and that *St. Paul* terms the Houses of Christians, the *Churches of Christ*, and that *Christ* himself hath promised to be in the midst of the *Faithful*, where but two or three are gathered together in his Name: I see no Reason, but if Christians desire it (when they are not through Sickness, able to come to Church) but that they should receive, and Pastors ought to administer unto them the Sacrament at Home. He shewes more Simplicity than Knowledge, who thinks that this favours of a *Private Mass*. For a *Mass* is called *Private*, not because it is said in a Private House, but because (as *Bishop of Jewel* teaches out of *Aquinas*) the Priest receiveth the Sacrament himself alone, without Distribution made unto others; and then it is private although the whole Parish be present and looking upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a *Private Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family, upon such an extraordinary Occasion, *Christ's Institution* is observed: Many faithful Brethren meet together, and tarry one for another; *Christ* his Death is remembered

b Concil. Nic. Can. 13. *c* Mark 26. 18. Luke 22. 12.
d Rom. 16. 5. *e* Philem. v. 2. *e* Matth. 18. 20. *f* Jewel
 against Harding, Artic. 1. of Private Mass, fol. 4.

and shewed; and the Minister, together with the Faithful, and the sick Party do communicate. Mr. Calvin saith, That he doth very willingly admit administering of the Communion to them that are sick, when the Case and Opportunity so requireth. And in another Place he saith, That he hath many weighty Reasons to compel him not to deny the Lord's Supper unto the Sick. Yet I would wish all Christians to use to receive often (in their Health,) especially once every Month with the whole Church; for then they shall not need so much as to assemble their Friends upon such an Occasion, nor so much to be troubled themselves for want of the Sacrament. For, as Mr. Perkins saith very well, & The Fruit and Efficacy of the Sacrament, is not to be restrained to the time of Receiving; but it extends itself to the whole Time of Man's Life afterwards; the Efficacy whereof, did Men thoroughly understand, they should not need to be so often exhorted to receive it.

In Pastores omnes hic exoratos vellem, ut in hujus controversie statum penitus introspiciant; nec fideles ex hac vita migrantes, & panem vite petentes, vitatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: ¶ Parvuli panem petunt, & non sit qui frangat eis. As therefore when a wicked liver dieth, he may say to Death, as Abab said to Elijab, ¶ Hast thou found me, O mine Enemy! So on the other side, when it is told a penitent Sinner, that Death knocketh at the Door, and begins to look him in the Face; he may say of Death, as David said of Abimeaz, ¶ Let him come, and welcome, for he is a good Man, and

g Perkins his right way to dying well. b Admonitio ad Pastores. i Lam. 4. 4. k i Kings 21. 20. l 2 Sam. 18. 27.

cometh

cometh with good Tidings : He is the Messenger of Christ, and bringeth unto me the joyful News of Eternal Life. And as the Red-Sea was a Gulf to drown the Egyptians, to Destruction ; but a Passage to the Israelites, to convey them to Canaan's Possession : So Death to the wicked is a Sink to Hell and Condemnation ; but to the Godly, the Gate to everlasting Life and Salvation. And one Day of a Blessed Death, will make amends for all the Sorrows of a bitter Life.

When therefore thou perceivest thy Soul departing from thy Body, pray with thy Tongue, if thou can'st, else pray in thy Heart and Mind these Words ; fixing the Eyes of thy Soul upon Jesus Christ thy Saviour.

A Prayer at the yielding up of the Ghost.

O Lamb of God, which by thy Blood hast taken away the Sins of the World, have Mercy upon me a Sinner ; q Lord Jesus, receive my Spirit. Amen.

When the Sick party is departing, let the Faithful that are present kneel down, and commend his Soul to God in these or the like Words.

O Gracious God, and Merciful Father, who art our refuge and strength, and a very present Help in Trouble ; lift up the light of thy favourable Countenance at this Instant upon thy Servant, that now cometh to appear in thy Presence : Wash away, good Lord, all his Sins, by the Merits of Christ Jesus's Blood, that they may never be laid to his Charge. Increase his Faith, preserve and keep safe his Soul from the Danger of the Devil and his wicked Angels. Comfort him with thy Holy Spirit, cause him now to feel that thou art his loving Father, and that he is thy

p John 1. 29. q Luke 18. 13. r Psal. 46. 1. s Psalm 4. 6. t John 1. 7.

Child

Child by Adoption and Grace. Save, O Christ, the Price of thine own Blood; and suffer him not to be lost, whom thou hast bought so dearly. Receive his Soul as thou didst the *Penitent Thief*, into thy Heavenly *Paradise*. Let thy blessed Angels conduct him thither, as they carried the Soul of *Lazarus*; and grant unto him a joyful Resurrection at the last Day. O Father, hear us for him, and hear thine own Son, our only ^u Mediator, that sits at thy right-hand, for him and us all; even for the Merits of that bitter Death and Passion which he has suffered for us. In Confidence whereof we now recommend his Soul into thy Fatherly Hands, in that blessed Prayer which our Saviour hath taught us, in all times of our Troubles to say unto thee, *Our Father*, &c.

Thus far of the Practice of Piety in dying in the Lord.

Now follows the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed Martyrdom.

*Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of Death, to invite many, and to confirm all, to embrace the Truth thereof. To this kind of Death Christ hath promised a Crown. * Be thou faithful unto thy Death, and I will give thee the Crown of Life. Which Promise the Church so firmly believed, that they termed Martyrdom itself a Crown. And God to animate Christians to this excellent Prize, would, by a Prediction, that y Stephen, the first Christian Martyr, should have his name of a Crown.*

^u Rom. 8. 34. ^x Rev. 2. 10. ^y Acts 7.

Of Martyrdom there are Three Kinds.

1. *Sola voluntate*, in Will only; as John the Evangelist, who (being boiled in a Cauldron of Oil) came out rather anointed than sod; and died of Old Age at Ephesus.

2. *Solo opere*, in Deed only; as the Innocents of a Bethlehem.

3. *Voluntate & opere*, both in Will, and Deed, as in the *b* Primitive Church, Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our Days, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, and others innumerable; whose fiery Zeal to God's Truth, brought them to the Flames of Martyrdom, to seal Christ's Faith. It is not the Cruelty of the Death, but the *c* Innocency and Holiness of the Cause, that maketh a Martyr. Neither is an erroneous Conscience a sufficient Warrant to suffer Martyrdom; because Science in God's Word, must direct Conscience in Man's Heart. For they who killed the Apostles, in their erroneous Conscience, thought *a* they did God good Service: And Paul out of zeal breathed, Slaughter against the Lord's Saints. Now whether the Cause of our Seminary-Priests and Jesuits be so holy, true and innocent, as that it may warrant their Conscience to suffer Death, and to hazard their eternal Salvation thereon, let Paul's Epistle written to the Ancient Christian Romans (but against our New Antichristian Romans) be judge. And it will plainly appear, that the Doctrine which St. Paul taught to the Ancient Church of Rome, is *ex diametro oppositè* in 26

a Matth. 2. Acts and Monuments. 1 Pet. 2. 19. Aug. Ep. 61. *b* John 16. 2. *c* Acts 9. 1. Phil. 2. 6.

fundamental Points of true Religion, to that which the New Church of Rome teacheth and maintaineth. For St. Paul taught the Primitive Church of Rome,

1. That our Election is of God's free Grace, and not *ex operibus praevisis*, Rom. 19. 11. Rom. 11. 5, 6.

2. That we are justified before God by Faith only, without Good Works, Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 1. 17.

3. That the Good Works of the Regenerate are not of their own *condignity meritorious*, nor such as can deserve Heaven, Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4. That those Books only are God's Oracles and Canonical Scriptures, which were committed to the Custody and Credit of the Jews, Rom. 3. 2. Rom. 1. 2. Rom. 16. 26. such were never the *Apocrypha*.

5. That the Holy Scriptures have God's Authority. * Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the Authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the Holy Scripture, Rom. 15. 4. Rom. 10. 1, 2. 8. Rom. 16. 26.

7. That all Images made of the true God are very Idols, Rom. 1. 23. and Rom. 2. 22. conferred.

8. That to bow the knee religiously to an Image, or to worship any Creature, is meer Idolatry, Rom. 11. 4. and a lying Service, Rom. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, Rom. 10. 13, 14. Rom. 8. 15, 27. therefore not to Saints and Angels.

* Note that the Scripture saith, God saith, and Scripture concludeth, is all one with Paul: Having reference to what he spake before, Rom. 1. 23. of Images.

10. That

10. That Christ is our only Intercessor in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the only Sacrifice of Christians, is nothing but the *Spiritual Sacrificing* of their *Souls and Bodies* to serve God in *Holiness* and *Righteousness*, Rom. 12. 1. Rom. 15. 15, 16. therefore no real sacrificing of Christ in the Mass.

12. That the *religious worship* called *dulia*, as well as *latria* belongeth to God alone, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. conferred.

13. That all Christians are to pray unto God in their own *native Language*, Rom. 14. 11.

14. That we have not of ourselves, in the State of Corruption, *free-will unto good*, Rom. 7. 18, &c. Rom. 9. 16.

15. That Concupiscence in the *regenerate*, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but sign and seal that it is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this Life be *assured of his Salvation*, Rom. 8. 9, 16, 35, &c.

18. That no Man in this Life since *Adam's Fall*, can perfectly fulfil the Commandments of God, Rom. 7. 10, &c. Rom. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the *difference of Meat, and Days*, is Superstition, Rom. 14. 3, 5, 6, 17, 23.

20. That the *Imputed Righteousness of Christ*, is that only which makes us just before God, Rom. 4. 9, 17, 23.

21. That Christ's Flesh was made of the *Seed of David*, by *incarnation*; not of a *Wafer-Cake*, by *Transubstantiation*, Rom. 1. 3.

22. That

22. That all true Christians are Saints, and not those whom the Pope only doth Canonize, Rom. 1. 7. Rom. 8. 27. Rom. 15, 31. Rom. 16. 2, and 15. Rom. 15. 25.

23. That *Ipsa*, Christ the God of Peace; and not *Ipsa*, the Woman, should bruise the Serpent's Head, Rom. 16. 23.

24. That every Soul must of Conscience be Subject, and pay Tribute to the *Higher Powers*, that is, the Magistrates which bear the *Sword*, Rom. 13. 1, 2, &c. and therefore the Pope and all Prelates must be subject to their Emperors, Kings and Magistrates; unless they will bring Damnation upon their Souls, as Traytors, that resist God and his Ordinance, Rom. 13. 2.

25. That Paul (not Peter) was ordained by the Grace of God, to be the chief Apostle of the Gentiles, and consequently of Rome, the chief City of the Gentiles; * Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 4. Rom. 16. 4.

26. That the Church of Rome may Err, and fall away from the true Faith, as well as the Church of Jerusalem, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart-Church of Rome teaches in all these, and in innumerable other Points, clean contrary to that which the Apostle taught the Primitive Romans; let God and

+ It seems by Rom. 15. 20, 29. and the whole last Chapter, That the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither from him; for he calls them his helpers, v. 3, 9. kinsmen, v. 7, 13. fellow-prisoners, v. 7. the first-fruits of Achaia, where he had preached, v. 5. all familiar to him, and to Tertius who writ the Epistle, v. 22. And therefore they came so joyfully to meet Paul at *Apia forum*, hearing that he was coming towards Rome, Acts 22. 15. this

this Epistle Judge betwixt them and us, whether of us both stands in the *True Ancient Catholick Faith*, which the *Apostle* taught the *Old Romans*? And whether we have not done well to depart from them, so far as they have departed from the *Apostle's Doctrine*? And whether it be not better to return to *St. Paul's Truth*, than still to continue in *Rome's Error*? And if this be true, then let *Jesuits* and *Seminary-Priests* take heed and fear, lest it be not *Faith* but *Faction*; not *Truth*, but *Treachery*; not *Religion*, but *Rebellion*, beginning at *Tiber*, and ending at *Tyburn*, which is the cause of their Deaths. And being sent from a *Troublesome Apostatical See*, rather than from a peaceable *Apostolical Seat*, because they cannot be suffered to perswade Subjects to break their Oaths, and to withdraw their *Allegiance* from their *Sovereign*, to raise *Rebellion*, to move *Invasion*, to stab and Poison *Queens*, to kill and Murder *Kings*, to blow up whole *States* with *Gunpowder*. they desperately cast away their own Bodies to be hanged and quartered; and (their *Souls* saved, if they belong to God :) I wish * *such honour to all his Saints* that sends them. And I have just cause to fear, That the *Miracles* of *Lipsius's Two Ladies*, *Blunston's Boy*, *Garnet's Straw*, and the *Maid's fiery Apron*, will not suffice, to clear that these Men are not *Murderers of themselves*, rather than *Martyrs of Christ*.

And with what *Conscience* can any *Papist* count *Garnet a Martyr*, when his own *Conscience* forc'd him to confess, that it was for *Treason*, and not for *Religion*, that he died: But if the *Priests* of such a *Gun-powder-Gospel* be *Martyrs*, I marvel who are *Murderers*? If they be *Saints*, who are

* *Plal. 149. 9.*

Seythians? and who are *Canibals*, if they be *Catholicks*?

But leaving these, if they will be filthy, to their filthiness still, let us (to whose Fidelity the Lord hath committed his true Faith, as a precious *depositem*) pray unto God, that we may lead a holy Life, answerable to our holy Faith, in Piety to Christ, and Obedience to our King; that if our Saviour shall ever count us || *worthy that Honour, to Suffer Martyrdom* for his Gospel's sake; be it by open *Burning at the Stake*, as in *Queen Mary's days*; or by secret *Murdering*, as in the *Inquisition-house*; or by *Outragious Massacreing*, as in the *Parisian Matins*; in being blown up with Gun-powder, as was intended in the *Parliament-House*; we may have, Grace to pray for the assistance of his Holy Spirit, so to strengthen our Frailty, and to defend his Cause; as that we may seal with our Deaths, the *Evangelical Truth* which we have professed in our Lives: That in the days of our Lives, we may be ^a blessed by his Word, in the day of Death, be bleesd in the Lord, and in the day of Judgment, be ^b blessed of the Father. ^c *Even so grant, Lord Jesus. Amen.*

A Divine Colloquy betwixt the Soul and her Saviour, concerning the effectual Merits of his dolorous Passion.

Soul. **L**ord, wherefore didst thou wash thy Disciple's Feet?

Christ. To teach thee how thou shouldst prepare thyself to come to my Supper.

S. Lord, why wouldst thou wash them ^d thyself?

C. To teach thee Humility, if thou wilt be my Disciple.

* 1 Tim. 6. 20, † Prov. 24. 21. † 1 Pet. 2. 17. || Acts 5. 41. ^a Luke 11. 48. Rev. 14. 13. ^b Matth. 25. 31. ^c Rev. 22. 20. ^d John 13. 14. S. Lord

S. Lord, *wherefore* did'st thou before thy Death
c Institute thy last Supper?

C. That thou mightest the better remember
 my Death, and be assured that all the Merits
 therefore are thine.

S. Lord, *wherefore* would'st thou go to such a
 place, where *d* Judas knew to find thee?

C. That thou might'st know that I went as
 willingly to suffer for thy Sin, as ever thou went'st
 to any place to commit a Sin.

S. Lord, *wherefore* would'st thou begin thy Pas-
 sion in a *c* Garden?

C. Because that in a *f* Garden thy Sin took
 first beginning.

S. Lord, *wherefore* did thy Three Select Disciples
 & fall so fast a sleep, when thou began'st to fall into
 thy Agony?

C. To shew that *h* I alone wrought the work
 of thy Redemption.

S. Lord, *why* were there so many *i* Plots and
 Snare laid for thee?

C. That I might make thee to escape all the
 Snares of the Ghostly-Hunter.

S. Lord, *why* would'st thou suffer Judas *k* (be-
 traying thee) to kiss thee?

C. That by enduring the words of dissembling
 Lips, I might there begin to expiate Sin, where
 * Satan first brought it into the World.

S. Lord, *why* would'st thou be sold for *†* Thirty
 Pieces of Silver?

C. That I might free thee from Perpetual
 Bondage.

c Luke 22. 19. 20. *d* John 18. 2. *e* John 18. 1. *f* Gen.
 3. 3. *g* Matth. 26. 40. *h* Isa. 63. 5. *i* Matth. 26. 4.
k Psal. 124. 7. *l* Matt. 26. 49. * Gen. 3. 4, 5. *†* Mat. 27. 3.
 S. Lord,

S. Lord, why didst thou Pray with such strong Crying and Tears? *

C. That I might quench the Fury of God's Justice, which was so fiercely kindled against thee. †

S. Lord, why wast thou so afraid, and cast into such an Agony? ‡

C. That suffering the Wrath due to thy Sins, thou mightest be more secure in thy Death, and find more comfort in thy Crosses.

S. Lord, wherefore didst thou Pray so oft, and so earnestly, that the Cup might pass from thee? *

C. That thou mightest perceive the horror of that Curse and Wrath, which being due to thy Sins, I was then to drink and endure for thee.

S. Lord, wherefore didst thou after thy wish, submit thy Will unto the Will of thy Father?

C. To teach thee what thou should'st do in all thy Afflictions, and how willingly thou should'st yield to bear with Patience that Cross, which thou seest to come from the just hand of thy Heavenly Father.

S. Lord, wherefore didst thou sweat such drops of Water and Blood? a

C. That I might cleanse thee from thy Stains and Bloody Spots.

S. Lord, why wouldst thou be taken, when thou might'st have escaped thine Enemies? b

C. That thy Spiritual Enemies should not take thee, and cast thee into the Prison of utter Darkness.

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples? c

* Luke 22. 44. † Matth. 26. 39, 42, 44. ‡ Gal. 3. 14.

a Luke 22. 42. b Luke 22. 44. c Luke 22. 34. d Mat.

23. 25. e Matth. 26. 13. f Matth. 26. 30. g 1. 81. h John 13.

i Luke 22. 32. j Luke 22. 31. k Luke 22. 31. l Luke 22. 31. m Luke 22. 31.

n Luke 22. 31. o Luke 22. 31. p Luke 22. 31. q Luke 22. 31.

r Luke 22. 31. s Luke 22. 31. t Luke 22. 31. u Luke 22. 31.

v Luke 22. 31. w Luke 22. 31. x Luke 22. 31. y Luke 22. 31.

z Luke 22. 31. aa Luke 22. 31. ab Luke 22. 31. ac Luke 22. 31.

ad Luke 22. 31. ae Luke 22. 31. af Luke 22. 31. ag Luke 22. 31.

ah Luke 22. 31. ai Luke 22. 31. aj Luke 22. 31. ak Luke 22. 31.

al Luke 22. 31. am Luke 22. 31. an Luke 22. 31. ao Luke 22. 31.

ap Luke 22. 31. aq Luke 22. 31. ar Luke 22. 31. as Luke 22. 31.

at Luke 22. 31. au Luke 22. 31. av Luke 22. 31. aw Luke 22. 31.

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy Sins.

S. Lord, wherefore wouldst thou stand to be Apprehended & alone?

C. To shew thee that my Love of thy Salvation was more than the Love of all my Disciples.

S. Lord, wherefore was the young Man caught by the Souldiers, and stripped of his Linnen, who came out of his Bed, bearing the Stir, at thy apprehension, and leading to the High Priest?

C. To shew their Outrage in apprehending me, and my Power in preserving out of their outrageous Hands, all my Disciples, who otherwise had been worse handled by them, than was that young Man.

S. Lord, wherefore wouldst thou be bound?

C. That I might loose the Cords of thine Iniquities.

S. Lord, why wast thou denied of Peter?

C. That I might confess thee before my Father, and thou mightst learn, that there is no Trust in Man, and that Salvation proceeds of my mere Mercy.

S. Lord, wherefore wouldst thou bring Peter to repentance by the Crowing of the Cock?

C. That none should despise the Means which God has appointed for their Conversion, though they seem never so mean.

S. Lord, wherefore didst thou at the Cock-crowing turn and look upon Peter?

C. That thou mightest know, that without the help of my Grace, no Means can turn a Sinner to God, when he is once fallen from him.

John 18. 8. Mark 14. 72. & Mat. 27. 3. Luke 22. 57, 58, 60. & Matth. 26. 74, 75. & Luke 22. 61.

S. Lord,

S. Lord, wherefore wast thou covered with a Purple-robe?

C. That thou might'st perceive that it was I that did away thy ^m Scarlet-Sins.

S. Lord, wherefore would'st thou be crowned with Thorns?

C. That by wearing Thorns, the first-Fruits of the Curse, it might appear, that it is I who take away the Sins and Curse of the World, and Crown thee with the ^o Crown of Life and Glory.

S. Lord, why was a Reed put into thy Hand?

C. That it might appear, that I came not to break the bruised Reed.

S. Lord, wherefore wast thou mocked of the Jews?

C. That thou might'st insult over Devils, who otherwise would have mocked thee, as the ^s Philistines did Sampson.

S. Lord, wherefore would'st thou have thy blessed Face defiled with ^a Spittle?

C. That I might cleanse thy Face from the Shame of Sin.

S. Wherefore, Lord, were thine Eyes hood-wink'd with a ^a Veil?

C. That thy Spiritual Blindness being removed, thou mightest behold the Face of my Father in Heaven.

S. Lord, wherefore did they buffet thee with Fists, and beat thee with ^a Staves?

C. That thou mightest be freed from the strokes and tearings of Infernal Fiends.

S. Lord, wherefore would'st thou be ^a Reviled?

John 19. 5. ^m Isa. 1. 18. ⁿ Mat. 27. 29. ^o 1 Pet. 2. 10. ^p Mat. 27. 29. ^q Mat. 12. 20. ^r Mat. 27. 29. ^s Judges 16. 23. ^t Mat. 27. 30. ^u Mark 14. 65. ^v Mark 26. 67. ^x Mat. 27. 30. ^y *ibid.*

C. That

C. That God might speak Peace unto thee by his Word and Spirit.

S. Lord, *wherefore* was thy Face disfigured with Blows and Blood?

C. That thy Face might shine glorious as the Angels in Heaven.

S. Lord, *wherefore* wouldst thou be so cruelly Scourged?

C. That thou mightest be freed from the Sting of Conscience, and Whips of everlasting Torments.

S. Lord, *wherefore* wouldst thou be Arraigned at Pilate's Bar.

C. That thou mightest at the last day be acquitted before my Judgment-Seat.

S. Lord, *wherefore* wouldst thou be falsely accused?

C. That thou shouldst not be justly condemned.

S. Lord, *wherefore* wouldst thou be turned over to be condemned by a Strange Judge?

C. That thou being redeem'd from the Captivity of a Hellish-Tyrant, mightest be restored to God, whose own thou art by right.

S. *Wherefore*, O Christ, didst thou acknowledge that Pilate had Power over thee from above?

C. That Antichrist, under pretence of being my Vicar, should not exalt himself above all Principalities and Powers.

S. Lord, *why* wouldst thou suffer thy Passion under Pontius Pilate, being a Roman-President to Caesar of Rome?

C. To shew that the *Cæsarean* and *Pontifical* Policy of Rome, should chiefly Persecute my Church, and Crucifie me in my Members.

a John 19. 3. *isa.* 50. 6. *e* Matth. 22. 30. *f* John 19. 1. *g* Mark 15. 1. *h* Luke 23. 2. *i* Matth. 27. 2. *k* John 19. 11. *l* Tit. 3. 1. *m* Rom. 13. 1. *n* 1 Pet. 2. 13, 14. *o* Luke 23. 1, 2. *p* John 19. 13, &c. *q* Note well, Rev. 11. 8. and Rev. 17. 5, 6. *r* John 19. 16. S. But

S. But why, Lord, would'st thou be ^q condemned?

C. That the Law being ^{*} condemned in me, thou mightest not be condemned by it.

S. But why wast thou condemned, seeing nothing could be ^r proved against thee?

C. That thou mightest know, that it was not for my Fault, but for thine that I suffered.

S. Lord, wherefore wast thou led to suffer ^r out of the City?

C. That I might bring thee to rest in the Heavenly City.

S. Lord, why did the Jews compel Simon of Cyrene coming out of the ^r Field to carry thy Cross?

C. To shew the Weakness whereunto the Burthen of thy Sins brought me; and what must be every Christian's Case, who goeth out of the Field of this World, towards the Heavenly Jerusalem?

S. Lord, why wast thou ^r stripped of thy Garments?

C. That thou mightest see how I forsook all to Redeem thee.

S. Lord, wherefore would'st thou be ^r lifted up upon the Cross?

C. That I might lift thee up to Heaven with me.

S. Lord, wherefore would'st thou ^r hang upon a cursed Tree.

C. That I might satisfy for thy Sin committed in eating the ^r forbidden Fruit of a Tree.

S. Lord, wherefore would'st thou hang between Two ^r Thieves?

C. That thou, my dear Soul might'st have place in the midst of Heavenly Angels.

^q Luke 23. 23. ^{*} Rom. 8. 3. ^r Matt. 27. 24. John 19. 6.
^r Matt. 27. 33. Heb. 13. 12. ^r Luke 23. 26. Matt. 27.
^r John 19. 23. ^r Luke 23. 33. ^r Ibid. ^r Gen. 2.
^r Luke 23. 33.

S. Lord, wherefore were thy Hands and Feet ^b Nailed to the Cross?

C. To enlarge thy Hands to do the Works of Righteousness, and to set thy Feet at Liberty to walk in the ways of Peace.

S. Lord, wherefore did they Crucifie thee in Golgotha, the place ^c of dead Men's Skulls?

C. To assure thee that my Death is Life unto the Dead.

S. Lord, why did not the Soldiers ^d divide thy Seamless Coat?

C. To shew that my Church is one without Rent or Schism.

S. Lord, wherefore didst thou taste ^e Vinegar and Gall?

C. That thou might'st eat the Bread of Angels, and drink the Water of Life.

S. Lord, why saidst thou upon the Cross, ^f It is finished?

C. That thou mightest know that by my Death the ^g Law was fulfilled, and thy Redemption effected.

S. Lord, why didst thou cry out upon the Cross, ^h My God, my God, why hast thou forsaken me?

C. Lest thou being forsaken of God, should'st have been driven to cry, in the Pains of Hell, Wo and Alas for evermore!

S. Lord, wherefore was there such a general ⁱ Darkness, when thou didst suffer and cry out upon the Cross?

C. That thou mightest see an image of those Hellish Pains which I suffered to deliver thee from the endless Pains of Hell, and Everlasting Chains of Darkness.

b Psalm 22. 16. *John* 20. 25. *c* Mat. 27. 33. *d* John 19. 24. *e* Mat. 27. 34. *f* John 19. 30. *g* Rom. 10. 4. 2 Cor. 13. *h* Mark 15. 34. *i* Mat. 27. 45. *S. Lord,*

S. Lord, why would'st thou have thine Arms nailed abroad?

C. That I might embrace thee more lovingly, my sweet Soul.

S. Lord, why did the Thief, that never wrought good before, obtain Paradise upon so short Repentance?

C. That thou mayest see the Power of my Death, to forgive them that Repent, that no Sinner needs Despair.

S. Lord, why did not the other Thief, which hanged as near thee, obtain the like Mercy?

C. Because I leave whom I will, to harden themselves in their Lewdness, to Destruction, that all should fear, and none presume.

S. Lord, wherefore did'st thou cry with such a loud and strong Voice in yielding up the Ghost?

C. That it might appear that no Man took my Life from me, but that I laid it down of myself.

S. Lord, wherefore did'st thou commend thy Soul into thy Father's hands?

C. To teach thee what thou should'st do, being to depart this Life.

S. Lord, wherefore was the Veil of the Temple Rent in twain at thy Death?

C. To shew that the Levitical Law should be no longer a Partition-Wall between Jews and Gentiles, and that the way to Heaven is now open to all Believers.

S. Lord, wherefore did the Earth quake and the Stones cleave at thy Death?

¶ 2. Pet. 3. 4. Jude v. 6. l Luke 23. 43. m Luke 23. 39. n Rom. 9. 18. o Mat. 27. 50. p John 10. 18. q Luke 23. 46. r John 13. 1. s Mat. 27. 51. t Eph. 2. 14. Heb. 10. 19, 20. u Mat. 27. 51.

C. For horror to bear her Lord dying, and to upbraid the cruel hardnels of Sinners Hearts?

S. Lord, wherefore did not the Soldiers^z break thy Legs, as they did the Thieves who hanged at thy Right and Left-hand?

C. That thou might'st know that they had not Power to do any more unto me, than the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, wherefore was thy^z Side opened with a Spear?

C. That thou mightest have a way to come nearer to my Heart.

S. Lord, wherefore ran there out of thy precious Side Blood and Water?

C. To assure thee, that I was slain indeed, seeing my Heart-blood gushed out, and the Water which compassed my Heart flowed forth after it, which once spilt, Man must needs die.

S. Lord, Wherefore ran the blood first by^z itself and the Water afterwards by itself, out of thy blessed Wound?

C. To assure thee of Two Things.

1. That by my Blood-shedding, Justification and Satisfaction were effected to save thee.

2. That my Spirit by the conscionable use of the Water in Baptism, and Blood in the Eucharist, will effect in thee Righteousness and Holiness, by which thou shalt glorifie me.

S. Lord, wherefore did the Graves open^z at thy Death?

^z Exod. 12. 46. John 19. 33. * John 19. 34. y There is about a Man's Heart a Skin call'd Pericardium, containing Water which cools and moistens the Heart, lest it should be scorched with continual Motion. This Skin once pierced Man cannot live, Columb. Anatom. l. 7. Horst. de anat. Human. l. 1. exer. 8. q. 3. z f John 55. 6. a Mat. 27. 52.

C. To

C. To signifie that Death, by my Death, had now received his Death's-wound, and was overcome.

S. Lord, wherefore would'st thou be ^b Buried?

C. That thy Sins might never rise up in Judgment against thee.

S. Lord, wherefore would'st thou be Buried, by two such Honourable ^c Senators as Nicodemus and Joseph of Arimathæa?

C. That the Truth of my Death (the Cause of thy Life) might more evidently appear unto all.

S. Lord, wherefore wast thou Buried in a ^d New Sepulchre, wherein was never Man laid before?

C. That it might appear that I, and not another arose; and that by my own Power, not by another's Virtue, like him who revived at the touching of ^e Elisha's Bones.

S. Lord, wherefore did'st thou ^f raise up thy Body again?

C. That thou mayest be assured that thy Sins are discharged, and that thou art justified.

S. Lord, wherefore did so many Bodies ^g of thy Saints (which slept) arise at thy Resurrection?

C. To give thee assurance, that all the Saints shall arise, by Virtue of my ⁱ Resurrection at the last Day.

S. Lord, what shall I render ^k unto thee for all these Benefits?

C. Love thy Creator, and become a New Creature.

^a Matth. 27. 60. ^c Matth. 27. 57. John 19. 39, 40.
^d John 12. 41. Matth. 27. 60. ^e 2 Kings 13. 21. ^f Mar.
20. 6. ^g Rom. 4. 25. ^h Matth. 7. 52, 53. ⁱ Acts 17.
31. ^k Psal. 116.

*The Soul's Soliloquy, ravisht in Contemplation of
the Passion of our Lord.*

WHat had'st thou done, O my sweet Saviour, and ever-blessed Redeemer, that thou wast thus betray'd of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the Slaughter? What Evil had'st thou committed, that thou should'st be thus openly arraigned, accused falsely, and unjustly condemned before Annas and Caiaphas, the Jewish Priests, at the Judgment-Seat of Pilate, the Roman-President? What was thine Offence? Or to whom did'st thou ever Wrong? that thou should'st be thus pitifully scourged with Whips, crowned with Thorns, scoffed with Flouts, reviled with Words, buffeted with Fists, and beaten with Staves? O Lord, what did'st thou deserve to have thy blessed Face spit upon, and covered as it were with Shame? To have thy Garments parted, thy Hands and Feet nailed to the Cross? To be lifted up upon the cursed Tree, to be Crucified among Thieves, and made to taste Gall and Vinegar; and in thy deadly Extremity, to endure such a Sea of God's Wrath, that made thee to cry out, as if thou had'st been forsaken of God thy Father? Yea, to have thy Innocent Heart pierc'd with a cruel Spear, and thy precious Blood to be spilt before thy blessed Mother's Eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to think upon it! I enquire for thine Offence, but I can find none in thee, no, not so much as *guile to have been found*

sound in thy Mouth, 1 Pet. 2. 22. Thy Enemies are challenged, and none of them dare rebuke thee for Sin; thy Accusers (that are suborn'd) agree not in their Witness; the Judge that condemns thee, openly cleareth thy Innocency, his * Wife sends him Word that she was warn'd in a Dream that thou wast a just man, and therefore should take heed of doing Injustice unto thee. The Centurion that executed thee, confess'd thee of a Truth to be both a just Man, and the very Son of God. The Thief that hang'd with thee justified thee, that thou hadst done nothing amiss. What is the cause then, O Lord, of this thy cruel ignominy, passion and death? I, O Lord, I am the cause of these thy Sorrows; my Sins wrought thy shame, my Iniquities are the occasion of thy Injuries. I have committed the fault, and thou art plagued for the Offence; I am guilty, and thou art arraigned; I committed the Sin, and thou suffer'st the Death; I have done the Crime, and thou hangest on the Cross: Oh the deepness of God's Love! Oh the wonderful Disposition of heavenly Grace! Oh the unmeasurable measure of Divine Mercy! the wicked transgresseth and the just is punished: the guilty is let escape, and the Innocent is arraigned; the Malefactor is acquitted, and the harmless condemned: What the evil Man deserveth, the good Man suffereth; the Servant doth the Fault, the Master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God! who can sufficiently express thy Love, or commend thy Pity, or extol thy praise? I was proud, and

thou art humbled; I was disobedient, and thou becam'st obedient; I did eat the forbidden Fruit, and thou did'st hang on the cursed Tree; I play'd the Glutton and thou did'st Fast; evil Concupiscence drew me to eat the pleasant Apple, and perfect Charity led thee to drink of the bitter Cup; I essay'd the sweetness of the Fruit, and thou did'st taste the bitterness of the Gall. Foolish Eve smiled when I laughed, but blessed Mary wept when thy Heart bleed and died. O my God, here I see thy Goodness and my Badness; thy justice and my injustice; the impiety of my Flesh, and the piety of thy Nature. And now, O blessed Lord, that thou hast endured all this for my sake; *what shall I render unto thee for all thy benefits bestowed upon me a sinful Soul?* Indeed, Lord, I acknowledge, that I owe thee already for my Creation, more than I am able to pay: For I am in that respect bound, with all my Powers and Affections to love and adore thee. If I owed myself unto thee for giving me myself, in my Creation, what shall I now render thee for giving thyself for me to suffer a Death, to procure my Redemption? Great was the Benefit, that thou would'st create me of nothing: But what Tongue can sufficiently express the greatness of this Grace, that thou did'st redeem me with so dear a price, when I was worse than nothing? Surely, O Lord, if I cannot pay the *Thanks which I owe thee (and who can pay thee, who bestoweth thy Graces without either respect of Merit, or regard of measure?)* it is the abundance of thy blessings that makes me such a bankrupt, that I am so far unable to pay the principal, that I cannot possibly pay so much as the Interest of thy Love.

God:

But,

The Practice of Piety.

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But, *O my Lord*, thou knowest, that since the loss of thine own Image (by the fall of my first unhappy Parents) I cannot love thee with all my might, and mind, as I should: therefore as thou didst first cast thy love upon me, when I was a child of wrath and a lump of the lost and condemned World; so now, I beseech thee, shed abroad thy love by thy Spirit through all my Faculties and affections, that thou I can never pay thee in that Measure of love which thou hast deserved; yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in Mercy. Thus I may in truth of Heart, love my Neighbour for thy sake, and love thee above all, for thine own sake. Let nothing be pleasant unto me, but what is pleasing to thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine own most precious Blood. *O Lord*, let me never forget thine infinite Love, and this unspeakable benefit of my Redemption? without which, it had been better for me never to have been, than to have any Being.

And seeing that thou hast vouchsafed me the assistance of thy Holy Spirit, suffer me, *O heavenly Father*, who art the Father of Spirits, in the mediation of thy Son, to speak a few Words in the Ears of the Lord. If thou *O Father*, despisest me for mine Iniquities, as I have deserved; yet be merciful unto me for the Merits of thy Son, who so much for me hath suffered. What if thou seest nothing in me but misery, which might move Anger and Passion? Yet behold the merits of thy Son and thou shalt see enough to move thee to Mercy and Compassion. Behold the mystery of his Incarnation, and remit the misery of my Transgression. And as oft as the wounds of thy Son appear in

in thy sight, O let the woes of my Sins be hid from thy presence. As oft as the redness of his Blood glisters in thine Eyes, O let the guiltiness of my Sins be blotted out of thy Book. The wantonness of my Flesh provokes thee to Wrath, O let the chastity of his Flesh perswade thee to Mercy; that as my Flesh seduced me to sin, so his Flesh may reduce me unto thy favour. My Disobedience hath deserved a great Revenge, but his Obedience merits a greater weight of Mercy. For what can Man deserve to suffer, which God, made Man, cannot merit to have forgiven? When I consider the greatness of thy Passion, then do I see the trueness of that saying, That Christ came into the World to save the chiefest Sinners. Darest thou then, O Cain, say that thy Sins are greater than may be forgiven? Thou liest like a Murderer; the Mercies of one Christ are able to forgive a whole World of Cains, if they'll Believe and Repent; the Sins of all Sinners are finite, the Mercies of God are infinite. Therefore, O Father, for the bitter Death and bloody Passion's sake which thy Son Jesus Christ has suffered for me, and I have now remembered unto thee; pardon and forgive thou unto me all my Sins, and deliver me from the Curse and Vengeance which they have justly deserved, and through his Merits, make me, O Lord, a partaker of thy Mercy. It is thy Mercy that I so earnestly knock for: Neither shall mine Importunity cease to call and knock, with the Man that would borrow the Loaves, until thou arise, and open unto me thy Gates of Grace. And if thou wilt not bestow on me the Loaves, yet, O Lord, deny me not the crumbs of thy Mercy.

cy, and those shall suffice thy hungry Hand-
 maid. And seeing thou requirest nothing for
 all thy Benefits, but that I love thee in the
 truth of my inward Heart, (whereof a New
 Creature is the truest outward Testimony) and
 that it is as easie for thee to make me a New
 Creature, as to bid me to be such: Create in
 me, O Christ, a New Heart, and renew in me
 a right Spirit, and then thou shalt see how
 (mortifying Old *Adam*, and his corrupt Lusts)
 I will serve thee as thy New Creature, in a New
 Life, after a New Way, with a New Tongue,
 and New manners, with New Words, and New
 Works, to the glory of thy Name, and the
 winning of other sinful Souls to thy Faith, by
 my devout Example. Keep me for ever, O my
 Saviour, from the Torments of Hell, and Ty-
 ranny of the Devil. And when I am to depart
 this Life, send thy holy Angels to carry me, as
 they did the Soul of *Lazarus*, into thy King-
 dom. Receive me then into that most joyful
 Paradise, which thou didst promise to the pe-
 nitent Thief, who at his last Gasp upon the
 Cross, so devoutly begg'd thy Mercy, and Ad-
 mission into thy Kingdom. Grant this, O
 Christ, for thy own Name's sake, to whom (as
 is most due) I ascribe all Glory and Honour,
 Praise and Dominion, both now and for ever.

F I N I S.

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